Scattered Pearls

Selection during the perusal of interesting events, scholarly, knowledgeable and beneficial points.

Maulana Muhammad Yunus Palanpuri
S/o
Maulana Muhammad Umar Palanpuri

Vol-3

Part 4-5

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volume 3

Part 4 & 5

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بسم اللہ الرحمٰن الرحیم

Scattered Pearls Vol. 4

Earn Allah's Blessings and Mercy

If you want to earn Allah's Blessings and His mercy then be mindful of the following:

1: All the men and women of the family should keep their clothes clean. Along with this if wudhu is performed before going to bed then indeed it will benefit a lot.

2: Ensure cleanliness in your house. Train the children to use bathroom when necessary. In case a child uses another place, clean it well immediately, Take special care of your child's and his clothes cleanliness.

3: Ensure there are no pictures in the house and that there are no instruments of music and other unlawful things. These things take away Allah's mercy.

4: Recite Quran, engage in remembrance and other religious duties. Recitation of Quran keeps away calamities, diseases and other problems and Allah's mercy showers upon you. It also brings peace and contentment. According to hadith the house in which Quran is recited gets special attention of the heavens and the angels see such a house so bright and clear like we see stars shining in the sky.

Would any believer like not to avail this fortune and honour. Therefore every head of the family should try that he himself and his family makes it a habit to recite Qur'an after Fajr and everyone should ensure cleanliness in the house. Insha Allah Allah's Mercy and Blessings will be showered upon your house.

Kind and Noble husbands put up with their wives moods.

Some people pester their wives. If the wife gets rude they beat

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their wives to punish them. But who can be more honorable than The Holy Prophet صلى الله عليه وسلم, once said "O Ayesha! I get to know it when you are angry with me." Sayyidah Ayesha replied "O my beloved Prophet صلى الله عليه وسلم! My parents be sacrificed for you, how do you get to know when I am displeased with me?" The Holy Prophet صلى الله عليه وسلم said "When you are unhappy with me you swear upon 'the Lord of Ibrahim' and when you are happy with me you swear upon the Lord of Muhammad."

The Holy Prophet صلى الله عليه وسلم said, "Those who beat their wives to straighten them are despicable people."

This tradition has been narrated in Tafseer Roohul Ma'ani by Allama Aaloosi رحمة الله عليه. The Holy Prophet صلى الله عليه وسلم said that the women dominate those husbands who are kind and noble. And mean husbands dominate their wives through swearing and beating them. The Holy Prophet صلى الله عليه وسلم says that I like it to be kind even if am dominated And I do not like it that I become mean and despicable in order to gain control over them.

Hakim ul Ummat رحمة الله عليه says that a woman put too much salt in her husband's food. He was a poor man and had brought chicken after 6 months. He had all this time been eating lentils and desperately wanted to have the chicken dish. But he had the food without saying a word and thought 'O Allah! If my daughter had done this I would have liked it that my son in law forgives her and does not say anything to my beloved daughter. My wife is also someone's beloved daughter and is your slave O Allah – I therefore forgive her for the sake of your pleasure.

Hakimul Ummat Hazrat Thanwi رحمة الله عليه says that when he died a pious person saw him in his dream, he asked "What is your situation?" He said "Allah reminded me of my sins and I thought I will go to hell. In the end Allah said" But I forgive you because you forgave my slave when she erred. You did not beat her, you did not swear at her when she put too much salt in your food. You forgave her and in return I forgive you today.

Those who engage excessively in tahajjud prayers and dhikr, my experience is that if they do not adopt the company of the righteous, they usually be come short-tempered. They say that I am in this

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state due to dhikr. No it is not due to dhikr it is Satan who has control over you. Dhikr should have made you more kind towards Allah's creation but you got so elevated that you consider yourself an angel. If anyone mistreats your daughter you go to an aamil for getting Taaweez (amulet). You think your son-in-law is torturing your daughter while you yourself beat your wife and swear at her. Anyone who pesters Allah's creation cannot a Wali of Allah. Even if he performs a thousand umrah and haj, he can never be a complete believer if he pesters Allah's creation.

"اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا" (مشکوٰۃ: صفحہ ۲۸۲)

'A complete believer is the one with the best of morals.' *(Mishkat pg. 282)*

Hazrat Dr. Abd ul Hai رحمۃ اللہ علیہ himself narrated this incident to me that one the wife of Hazrat Thanwi رحمۃ اللہ علیہ requested to take care of the hen while she visits any of her relative. They were supposed to taken out of their house and fed at 8 'O' clock. Such a great mujadda who used to reply to sixty letters everyday and who had written 1500 books - how could he have remembered the hen? And so he forgot. The hen remained in their house. When he started answering the letters he was unable to do it. His pen was unable to move for writing Tafseer Bayanul Quran. He was unable to understand this. His heart was filled with darkness and all his knowledge and cognition had all of a sudden vanished. He fell in prostration and started crying and said "O Allah! Where have I erred? What sin I have committed that your benevolence has left me and all the knowledge in my heart has vanished. My heart feels so empty. He heard a loud voice from the heaven saying," My creation, the hens are locked in their house in distress. How can you expect knowledge and cognition after mistreating my creation. Go and unlock them. Hazrat رحمۃ اللہ علیہ started trembling. He immediately ran outside, unlocked the hens and gave them their food. When he returned all the knowledge was back in his heart. So dangerous is being cruel to animals yet our condition is such that a brother is hurting his brother, husband is hurting his wife, parents are

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being mistreated, we are fighting with our neighbors – where do we stand?

Pray for the forgiveness of the Ummah and earn a reward equivalent to all the Muslims

The scholar Iman Tabrani رحمة الله عليه has recorded a hadith in his 'Muajam Kabeer' according to which the Holy Prophet صلى الله عليه وسلم said that anyone who recites at least once every day

اَللّٰهُمَّ اغْفِرْلِیْ وَلِلْمُؤْمِنِیْنَ وَالْمُؤْمِنَاتِ

he will get one hasanah and one virtue from every believer.

عَنْ اُمِّ سَلِمَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَالَ كُلَّ يَوْمٍ اَللّٰهُمَّ اغْفِرْلِيْ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ اُلْحِقَ بِهٖ مِنْ كُلِّ مُؤْمِنٍ حَسَنَةٌ۔

It has been reported on the authority of Sayyidah Umme Salmah رضی الله عنها that the Holy Prophet صلى الله عليه وسلم said Anyone who says (supplicates) everyday "O Allah! Forgive me and all the believing men and women," he will receive the gift of the hasanah and one virtue from every believer. *(Al-Muajam Al-Kabeer lil Tabrani 23/370 hadith 877)*

The Fifteen Exercise of Satan

Hazrat Faqih Abul Laith samarqandi رحمة الله عليه has recorded a tradition on the authority of Wahab bin Manabah رحمة الله عليه according to which the Holy Prophet صلى الله عليه وسلم asked the Satan "O the cursed one! How many enemies do you have." He replied" My enemies are fifteen types of people:

1	First of all you.	اَوَّلُهُمْ اَنْتَ
2	A just ruler.	اِمَامٌ عَادِلٌ
3	A humble wealthy person.	غَنِيٌّ مُتَوَاضِعٌ
4	An honest businessman.	تَاجِرٌ صَادِقٌ

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5	An Alim (scholar) who is humble	عَالِمٌ مُتَخَشِّعٌ
6	A well-wishing believer	مُؤْمِنٌ نَاصِحٌ
7	A merciful believer	مُؤْمِنٌ رَحِيْمُ الْقَلْبِ
8	A repented who remains steadfast on his repentance	تَائِبٌ ثَابِتٌ عَلَى التَّوْبَةِ
9	One who refrains from the unlawful.	مُتَوَرِّعٌ عَنِ الْحَرَامِ
10	The believer who always remains in a state of purity.	مُؤْمِنٌ يُدِيْمُ عَلَى الطَّهَارَةِ
11	A believer who is active in deeds of charity.	مُؤْمِنٌ كَثِيْرُ الصَّدَقَةِ
12	A believer who is kind to people.	مُؤْمِنٌ حَسَنُ الْخُلُقِ مَعَ النَّاسِ
13	A believer who is beneficial to others.	مُؤْمِنٌ يَنْفَعُ النَّاسَ
14	An Alim (scholar) and Hafiz who recites Quran regularly.	حَامِلُ الْقُرآنِ يُدِيْمُ عَلَى تِلَاوَتِهٖ
15	The one who performs tahajjud and nawafil (super erogatory prayer) when others are asleep.	قَائِمٌ بِاللَّيْلِ وَ النَّاسِ نِيَامٌ

The one who devotes himself to Allah, Allah devotes Himself to him

At the time of his death Fudhail Bin Ayyaz رحمۃ اللہ علیہ said to his wife that after my burial you should take both my daughters to such and such mountain, look up at the sky and say "O Allah! Fudhail has bequeathed that as long as I lived I kept my daughters with me according to my abilities. Now that You have imprisoned me in the prison of grave I hand over my daughters back to you." After the burial his wife acted accordingly and then wept excessively as she felt so helpless. Meanwhile, the Ameer (governor) of Yemen arrived there along with his two sons. When

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he heard her weeping he asked her the reason and she told him everything. The Ameer (governor) said "I will marry off your daughters to my sons. He therefore took them along to Yemen, Gathered the elders and performed their nikah at 10,000 each.

The one who devotes himself to Allah, Allah devotes himself to him.

The Fate of the Arrogant

Pride is such a deadly disease that can destroy all your deeds very quickly. It takes one to the verge of destruction. It destroys you in this world and in the Hereafter. On one hand it develops hatred and bitterness, on the other it also angers Allah.

An arrogant person is the one who considers himself better than others - this can be with regards to his knowledge, his deeds, looks, lineage, power or his wealth. Pride is a deadly disease. An Alim (scholar) can easily catch this disease if he starts to think how knowledgeable he is and how ignorant and insignificant others are-he then hopes to be treated with honour.

Sayyidina Abdullah bin Masood رضی اللہ عنہ narrated that the Holy Prophet صلی اللہ علیہ وسلم said:

> "Anyone who has pride in his heart even if it is equivalent to a mustard seed, will not enter paradise."

Pride and arrogance leads to destruction while humility is the attribute of a believer and the way to heaven. Thus who so ever is arrogant shall be ruined and whosoever is humble shall be greeted by success in this world and also in the hereafter. May Allah grant us humility and protect us from pride and arrogance - Ameen.

A needle lost in the sea was found through the blessings of dua

A slave of the tribe Banu Sa'ad, Sayyidina Urwah Aama رضی اللہ عنہ says that Sayyidina Abu Raihanah رضی اللہ عنہ was once on a sea journey. He was binding some of his books when suddenly the needle fell in the sea. He immediately prayed to Allah "O my Lord! I swear upon you, do give me my needle back" At once the needle appeared (on the water surface.) and Abu Raihanah رضی اللہ عنہ picked it up. *(Hayatus Sahabah, vol 3, pg. 678)*

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Women should adorn their houses

Respected and honorable Maulana sahib

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

I hope you are well. I have this urge to do trading like my husband or do so me other job so that we can fulfill our domestic needs. This way I also want to be a dominating wife. I do not understand why I should be dependant on my husband's earnings even though I am an educated women. In short women should be allowed to run a business so that they can walk with men shoulder to shoulder. My daughters have also grown up and we are not receiving any marriage proposals, I hope you will give a reply which will satisfy me and my husband., My mind is influenced by the west. I request you for prayers.

Wassalam
A sister in faith.

Answer:

A woman is a mother, a daughter and a wife as well. As a mother she is a wonderful and extremely kind character. As a daughter she is obedient and faithful while as a wife she is a faithful life companion. The west can proudly claim that their civilization has produced great women scientists, lawyers and mathematicians but they cannot deny that they have not been able to produce caring mothers, obedient daughters and faithful wives.

This distinction can only be found in Islam. Islam gives equal rights to both man and women but as far as duties are concerned there are certain specified limits. Since man is physically stronger, he has been given the responsibilities of outside chores. He works hard to earn the bread for his family. Woman was made physically weaker, very caring, patient and an embodiment of sacrifice and so she was made responsible for raising children, and serving and obeying her husband. The Holy Prophet صلى الله عليه وسلم said that woman is the queen of the house. Further the Holy Prophet صلى الله عليه وسلم said that a

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righteous, chaste woman is a great wealth for the husband and that the paradise lies under the feet of a mother.

In every age and in every religion, as long as the woman discharged her duties within the house, there remained peace in the society. The man entrusted the household chores to his wife and remained busy in outside chores without any worries thereby achieving tremendous success. Growing in the lap of his mother the child turned out to be a brave soldier, a servant for his nation and a flag bearer and mujahid of Islam.

The mothers of the noble companions (may Allah be pleased with them), the taabieen; the saints, the mujahideen of Islam raised and groomed their children within the limits of the four walls. The advice of the mother of Maulana Muhammad Ali Johar will continue to echo forever. She said "My son! Give your life for the sake of khilafah (caliphate)."

Fourteen hundred years ago Sayyidina Abdullah Bin Zubair رضی اللہ عنہ raised his sword against the tyrant Hajjaj Bin Yousuf. When he was departing his 100 year old mother felt armour on the body of the 75 year old Abdullah. She said "If you are embarking on jihad in the way of Allah, this does not suit your body. Take it off and seek martyrdom in the way of Allah." These were the mothers of the past, the mothers for Jannatul Firdous (Paradise).

What is today's woman doing? Blindly following the west she has forgotten her higher duties. To emulate men they are treading the path of destruction even though sufficient responsibilities had already been entrusted to them - but the silly woman has increased her burden by stepping out of the house. She is getting disgraced by becoming the target of the lustful eyes of men just for the sake of getting to work alongside men. Instead of having the peace of her home and the status of honour she has become an item of display. Men are happy that the women are sharing their burden even though they are not sharing the duties of women.

The working woman's condition is deteriorating by the day but unfortunately she is not even aware. Her income has, no doubt raised the standard of living having filled the house with

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luxuries. But the family and marital life is getting disturbed. The children are being given in the custody of servants of day-care centers. Consequently they are not receiving the love and care and the lullabies of their mothers.

In the absence of their mothers they hardly read their school books and rather watch TV.

An exhausted working woman is unable to fulfill the rights of her husband, therefore, he keeps suspicions and remains dissatisfied with his marital life. His frustrations are addressed through smoking and drinking. Unable to satisfy his sexual desires he looses control over his lusts and gets involved into adultery. As life gets latter, both the husband and wife start blaming each other. Since the wife has her own source of income she does'nt budge. This egoistic behavior either leads to divorce or the husband engages in adultery or finds a second wife. In the whole process the future of the children receives a deadly blow. It also happens that the poor husband tries all methods to cheer up his 'earning' wife. On the contrary, the wife, at her work place, remains fully obedient to her boss. College girls are getting spoilt, obscenity is finding its way, to have a boy friend is a matter of pride, call-centers are in shambles-the honor of the daughter of Eve is being desecrated.

The noble families are finding it hard to find a suitable match for their sons. Seeing the lifestyle of these educated spoilt girls men are preferring girls who are less educated but are religious and bear good character. Rape and kidnappings in broad daylight are becoming common. How long can the men control their desires in the presence of half naked women?

Despite all this the woman destroys herself, wrongs herself for the sake of working alongside women, to win their applause. In our view, oppressor is the one who leaves the honour of the house to dwell in a world of disgrace.

A woman not attractive to the eyes is not attractive to the heart

We often observe that women get so tired by the daily chores that

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by the end of the day they are mentally and physically exhausted. Getting up early in the morning, preparing breakfast for husband and the children, getting children ready for school, cleaning the house, preparing lunch for children as they will be coming back from school. In short there is a long list of tasks she has to perform. Until the children get back she has to perform certain tasks. In the afternoon if she is lucky if she gets some rest otherwise the work restarts in the evening as the time for husbands return approaches. When the husbands enters the home he sees clothes, toys lying, everywhere which upsets him. The noise of the children bothers him. From the kitchen comes his wife in crumpled clothes, disturbed hair and exhausted looks. This further upsets the husband and he withholds his desire of having a cup of tea. He feels like going to a place which is neat and clean, where there is no noise of children, no tired looks, where there is someone to greet you with a smile, where you can enjoy your cup of tea and where you can have some peace. But since all this is not possible the husband becomes grumpy.

There is no doubt that women are more hardworking and responsible than men. If they do not look after the home, it will not look like a home. They discharge their domestic duties with complete dedication. But the women should think and answer these questions: Does your body not have a right over you? Does your husband not have a right over you? Why do you not adorn yourself for your husband? To adorn yourself for your husband is a desirable act in Islam. Sayyidina Jabir رضی اللہ عنہ says that after returning from a Ghazwa when we were going back to our homes, the Holy Prophet صلی اللہ علیہ وسلم said:

> "Wait a while before you go back to your homes so that a woman who has not combed her can comb herself and that a woman whose husband had been absent can take a bath and adorn herself." *(Bukhari, Kitabun Nikah)*

How much the Holy Prophet صلی اللہ علیہ وسلم cared for the women that they should not appear before their husbands in dirty clothes due to their ignorance? So he wanted to give them time to do their hair, take a bath so that they are not disliked or

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despised by their husbands.

In the Holy Prophet's صلى الله عليه وسلم time woman used to adorn themselves for their husbands. This is evident from an incident according to which once Sayyidah Ayesha رضی اللہ عنہا saw the wife of Sayyidina Usman Bin Mazoon رضی اللہ عنہ who had not adorned herself as per the standards of those days. She immediately asked her "Has Usman gone on a journey? *(Musnad Ahmed, Vol 6)*". So Sayyidah Ayesha رضی اللہ عنہا on seeing that she had not beautified herself immediately understood that her husband is on a journey and is not at home.

For the sake of pleasing their husbands women should look after themselves, their health, their clothing, hygiene etc. They should manage their time in such a way that their work gets completed by the time the husband returns, Any unfinished work my be done later. Take a shower, get ready and give a warm welcome to your husband with a smile. Seeing your smile will remove half of his fatigue. Start a pleasing conversation instead of bickering over an exhausting day. It is not that the husband does not realize your hard work - he does in his heart, he also praises you in his heart. However, some men are stingy in praise which does not mean that they do not acknowledge their services.

Also if men start appreciating the sincerity, hardwork and dedication of their wives, this expression of love will serve as a moral booster for the wives.

How Allah treated Sayyidina Hazrat Ali رضی اللہ عنہ

Hazrat Abdur Rahman bin Abi Laila رحمۃ اللہ علیہ says that Sayyidina Hazrat Ali رضی اللہ عنہ used to wear a loincloth and a sheet in winters and these used to be thin. In summers he would wear thick clothes and cotton -filled jubbah. People said to me that your father talks with Sayyidina Hazrat Ali رضی اللہ عنہ. Ask your father to inquire about it from Sayyidina Hazrat Ali I said to my father "People have noticed something about Ameerul Mu'mineen which amazes them. My father said "What is that- very hot he comes out in cut on filled jubbah and thick clothes and he does not caré about the heat. And in extreme winters he

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comes out in thin clothes caring not about cold weather. I said, "When the weather Do you know about it? People have said to me that I request Know anything about it" to him when you meet him at night.

There fore when at night my fathers met Sayyidina Hazrat Ali رضی اللہ عنہ he said "O Ameer ul Mu'mineen! People want to ask you something." Sayyidina Hazrat Ali رضی اللہ عنہ said "What is that?" My father said "You wear a cotton - filled jubbah and thick clothes in extreme heat while you wear thin clothes in extreme clod you do not care about protecting yourself from the weather." Sayyidina Hazrat Ali رضی اللہ عنہ replied "O Abu Laila! Did you not accompany us at the time of Khyber?" My father said "By Allah I was with you." Sayyidina Hazrat Ali رضی اللہ عنہ said "First the Holy Prophet صلی اللہ علیہ وسلم sent Sayyidina Abu Bakr رضی اللہ عنہ who along with the Muslim army attacked the Khyber Fort but returned without success. Then the Holy Prophet صلی اللہ علیہ وسلم sent Sayyidina Umar رضی اللہ عنہ who also attacked the fort along with the Muslim army but returned without success. The Holy Prophet صلی اللہ علیہ وسلم "Now I will give the flag to the man who loves Allah and his messenger a lot, Allah will grant him victory, and he is not the one who flee. The Holy Prophet صلی اللہ علیہ وسلم sent someone for me. Came to the Holy Prophet صلی اللہ علیہ وسلم. I was unable to see due to sore eyes. The Holy Prophet صلی اللہ علیہ وسلم applied his saliva on my eyes and then prayed "O Allah! Grant Your protection to him against heat and cold". Since then I never ever felt hot or cold."

According to the tradition reported by Abu Naeem رحمۃ اللہ علیہ the Holy Prophet صلی اللہ علیہ وسلم applied saliva on both of his palms and then rubbed both the palms on his eyes and then said "O Allah! Keep away from him heat and cold" - By the One Who sent the Messenger صلی اللہ علیہ وسلم with the truth, since then heat or cold have not bothered me at all.

According to a tradition reported by Tabarani رحمۃ اللہ علیہ, Sayyidina Suwaid Bin Ghaflah رضی اللہ عنہ says "We met Sayyidina Hazrat Ali رضی اللہ عنہ in winter. He was wearing only two clothes (for upper and lower halves of the body). We said to him "Do not be

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mistaken about our region – it is not like where you come from, it is much colder. Sayyidina Hazrat Ali رضی اللہ عنہ said "I used to feel cold a lot. When the Holy Prophet صلی اللہ علیہ وسلم sent me on Khyber expedition I told him about my – sore eyes. The Holy Prophet صلی اللہ علیہ وسلم applied his saliva on my eyes and since then I never felt hot neither cold and my eyes did not ever sore again. *(Hayatus Sahabah vol III)*

Death is certain – Yet man is ignorant of it

It is recorded in Ibne Abi Haatim that on seeing the angel of death on the bedside of a companion رضی اللہ عنہم the Holy Prophet صلی اللہ علیہ وسلم said to him "O Angel of death! Treat my companion with care." The Angel of death replied "O Prophet of Allah! worry not and let your heart be pleased because I is myself kind with those who have faith. Listen O messenger of Allah! I visit every day every house on earth whether on land or in water five times a day. I know every young and every old more than he knows himself. O Messenger of Allah! Know that I do not even have the power to capture the soul of a mosquito until Allah orders me to do so. According to Hazrat Jafar رحمۃ اللہ علیہ, the reason why the angel of death visits every soul five times a day is that he observes his five prayers. If the person guards his prayers the angel remain close to him while Satan stays away. And in his last hour the angel reminds him of لاالہ الااللہ محمد رسول اللہ.

Mujahid رحمۃ اللہ علیہ says that the angel of death visits every house twice a day. Kaab Bin Ahbar رضی اللہ عنہ adds that he stops at the door of every house and peep inside seven times to see if Allah has ordered to take away anyone's soul- *(Tafsir Ibne Kathir, Vol IV)*

Do not feel pride over your worship

Imam Hakim Shaheed has recorded a lengthy sahih tradition in 'Mustadrik Hakim'. The same hadith has been recorded by Imam Munzari رحمۃ اللہ علیہ in 'At- Targhib wat-Tarhib'. Only its summary is being presented here someone might benefit from it.

Sayyidina Jabir رضی اللہ عنہ says that once the Holy Prophet صلی اللہ علیہ

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وسلم. came out of his house and said just now my friend Jibreel عليه السلام came to me and said that amongst the nations of the past was a slave of Allah who left his house, his family, his wealth and found a dwelling on a hillock in the middle of the sea for the sake of worship. The hillock was located at such a place that for miles there was nothing around it except water. There was no food and the sea water was saline. Allah through his blessing grew a pomegranate tree in it and set forth a water spring the size of a finger. This worshipper would spend whole of his time in worship. He would have one pomegranate and one glass of water from the spring every day. Five hundred years passed in this manner and then approached the time of his death. He prayed to Allah that his soul be taken away in a state of prostration and that his body be protected against everything including the soil in such a manner that it remains in prostration till the day of judgment. Allah accepted his prayer and he was granted death in a state of prostration. Allah has guarded that place in such a way that no one can get there till the day of judgment.

On the day of judgment that man will be brought before Allah. Allah will say let my slave, through my *Fadl*, enter jannah. The man will say O my Lord! Instead Let me enter jannah on account of my deeds because I have performed for 500 years such a worship which remained free from any form of ostentation. Allah will say again let him enter jannah through my Mercy.

The man will repeat that he is entitled to jannah on account of his own deeds. Then Allah will say compare his deeds with My favours. Upon comparison, Just one favour, that of eyesight will compensate for five hundred years of worship. The return for so many other favours such as nose, feet, heart and mind would remain due. In addition the return for the pomegranates and the water with which Allah fed him for five hundred years would also remain due. Allah will say that he has compensated for only one favour of mine by performing worship of five hundred years. Where is the return for the remaining favours? Take him to hell. The angels will then forcefully pull him towards hell when he would start screaming "O my Lord! Let me enter into

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Paradise through Your mercy alone". Allah will say to him You had a lot of pride in your worship of five hundred years. Where is that worship now? And I fed you pomegranate and gave you water to drink in the middle of the perilous sea for five hundred years. What have you brought with you as return of these favours? He will say "O Allah! Let me enter into Paradise through Your Mercy. There is no relief without Your Mercy. In the end Alllah will say "Let him enter into paradise through My Mercy" and so he will enter Paradise.

Shun Vain Conversation

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ مِنْ حُسْنِ اِسْلَامِ الْمَرْءِ تَرْکُهٗ مَالَا یَعْنِیْهِ۔ (مشکوۃ: ص:۴۱۳)

Sayyidina Abu Hurairah رضی اللہ عنہ has narrated that the Holy Prophet صلی اللہ علیہ وسلم said that "the quality of one's Islam is that he shuns vain conversation." If anyone wants to be a good muslim he should avoid vain and useless talk which includes gossiping, gathering on the streets for nothing, sitting at roadside restaurants. Muslims must refrain from such things. Anyone who engages in useless things does not take care of his responsibilities, is disgraced by the people and the society does not respect him.

Tawwakul (Trust) in Allah

There is a book entitled "Islam Aur Tarbiate Aulad' (upbringing of children in Islam) in which an incident involving Sayyidina Umar رضی اللہ عنہ is mentioned. Once he met a group of people who did not do any work. He asked them who these people were? They said "We the Mutawakkileen (those who trust in Allah). Sayyidina Umar رضی اللہ عنہ replied "You lied. A Mutawwakil is a person who sows the seed and then puts his trust in Allah. None of you should sit idle praying to Allah to provide you rizq (sustenance), even though he knows that the heaven does not shower gold and silver upon him.

Sayyidina Umar رضی اللہ عنہ was the one who forbade the poor and

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the needy from becoming dependant on charity thereby not taking up any form of work. He therefore said 'O poor and needy people! Compete with each other in doing good and do not become a burden on other Muslims.

Sayyidina Qatada's three desires

Baihaqi and Ibne Ishaq رحمة الله عليهم have recorded that during the Battle of Uhud an arrow struck the eye of Sayyidina Qatada Bin Numan رضی اللہ عنہ due to which the eyeball came out resting on his cheek. The Holy Prophet صلی اللہ علیہ وسلم said to Sayyidina Qatada رضی اللہ عنہ that if you want that you get your eye back I will put it back and it will be well again. And if you want that you get Jannah then be patient. Sayyidina Qatada رضی اللہ عنہ replied "O Messenger of Allah! Jannah is an excellent reward but I dislike having one eye only. Therefore treat my eye and also pray that I enter Jannah. The Holy Prophet صلی اللہ علیہ وسلم put the eyeball back in its socket. His eye sight was no even better than before and the Holy Prophet صلی اللہ علیہ وسلم made dua for Jannah too. *(Rasool Allah صلی اللہ علیہ وسلم kay 300 Mujizaat pg. 101)*

In another tradition Sayyidina Qatada رضی اللہ عنہ came to the Holy Prophet صلی اللہ علیہ وسلم with his eyeball in his hand. The Holy Prophet صلی اللہ علیہ وسلم said to him if you show patience then you are entitled to Jannah and if you want I can put it back in its place and make dua for you. Sayyidina Qatada رضی اللہ عنہ replied O Messenger of Allah! I have a wife whom I love a lot. I fear that if I am left with one eye she may begin to hate me. The Holy Prophet صلی اللہ علیہ وسلم put the eye back in its place and made this dua "اَللّٰهُمَّ اَعْطِهِ جَمَالَهُ" "O Allah! Grant him beauty". *(Al-Asabah, vol III pg 225)*

Sayyidina Qatada Bin Numan رضی اللہ عنہ says that on the day of Uhud I stood in front of the face of the Holy Prophet صلی اللہ علیہ وسلم. My face was towards the enemy so that the arrows of the enemy strike my face and the blessed face of the Holy Prophet صلی اللہ علیہ وسلم remains protected. The last of the enemy's arrows struck my eye in such a way that my eyeball came out of its socket. I took it in my hand and went to the Holy Prophet صلی اللہ علیہ وسلم. One seeing this the eyes of the Holy Prophet صلی اللہ علیہ وسلم became tearful and

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he made this dua for me "O Allah! Just as Qatada رضی اللہ عنہ guarded the face of your Prophet, you also protect his face and make this eye prettier than the other eye and make his eyesight stronger. Then the Holy Prophet صلی اللہ علیہ وسلم put the eye back in its place. The eye was well again, rather it got better than before.

How the Holy Prophet صلی اللہ علیہ وسلم treated the children

It happened a number of times that the Holy Prophet صلی اللہ علیہ وسلم called Abdullah bin Abbas, Ubaidullah bin Abbas and Kathir Bin Abbas and said whoever runs to me and touches me first will get such and such thing from me. All three brothers would run to the Holy Prophet صلی اللہ علیہ وسلم. One would get on his chest, the other on his back. The Holy Prophet صلی اللہ علیہ وسلم would embrace them and love them - and the Holy Prophet صلی اللہ علیہ وسلم used to make dua (pray) for Sayyidina Abdullah bin Abbas رضی اللہ عنہ

اَللّٰهُمَّ عَلِّمْهُ الْكِتَابَ وَفَقِّهْهُ فِي الدِّيْنِ

> O Allah! Grant him knowledge of the book and the understanding of deen. *(Sarware Kaainat* صلی اللہ علیہ وسلم *Kay pachas Sahabah, pg 462)*

Important advice from the Holy Prophet صلی اللہ علیہ وسلم

Abdullah bin Abbas رضی اللہ عنہ says that once I was while mounting behind Holy Prophet صلی اللہ علیہ وسلم, the Holy Prophet صلی اللہ علیہ وسلم said:

1) 'O boy! You protect the right of Allah and Allah will protect you. If you protect the right of Allah you will always find Allah in front of you.
2) Whenever you want something pray to Allah alone.
3) When you seek help, seek help from Allah alone.
4) Know this very well that if all the people gather together to provide you any benefit they will not be able to provide anything more than what Allah has destined for you.
5) And if all the people gather together to harm you they will not

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be able to harm you more than what Allah has destined for you.

In this hadith the Holy Prophet صلى الله عليه وسلم gave five advices to Sayyidina Abdullah bin Abbas رضی اللہ عنہ.

1) Protect the Right of Allah

You protect the right of Allah and Allah will prefect you means that if you follow the injunctions of Allah Ta'ala, your life becomes a manifestation of shariah and the sunnah of the Holy Prophet صلى الله عليه وسلم with regards to salah (prayer), fast, zakah (obligatory charity), sadaqah (charity), character, your speech and your dealings in the society then Allah will also protect you against the hardships of this world. Further if you protect the rights of Allah and comply with shariah you will always find Allah in front of you. If Allah is always with you then you do not need anyone else. And Allah's power is with you then who is there to harm you, You neither have any hopes from the creation nor any fear.

2) Pray to Allah alone

The second advice Holy Prophet صلى الله عليه وسلم gave was that when you want something pray to Alalh alone. The ocean of Allah's wealth is so huge that man is in awe. Even if He fulfills every desire of each and every one of us his wealth would not decrease even as much as the water on the tip of a needle dipped in the ocean. And fortunate is the rich person that when you pray to Allah, Allah puts the thought in his heart and he comes to you with what you wanted and considers himself fortunate if you accept it. You were accepted and his wealth was accepted in the court of Allah. You adopted taqwa and his wealth went to a muttaqi (pious).

The Holy Prophet صلى الله عليه وسلم said that do not make a friend but a believer. And your food should not be consumed by anyone but a muttaqi (pious). Therefore your friend should be a complete believer and your guest should be muttaqi (pious). *(Tirmidhi 2: 65)*

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3) Seek Help from Allah Alone

The third advice that the Holy Prophet صلى الله عليه وسلم gave was that when you are suffering from a hardship, sickness or are surrounded by the enemy and you are being pestered in such situations your only supporter is Allah Ta'ala. Therefore call him only for help.

4) The creation cannot provide you benefit

The fourth advice was that if all the creation were together to provide you any benefit they will not be able to provide anything more than what Allah has destined for you. Therefore do not have any hopes from the creation- you have to make your own effort and then you will get what is destined for you. And you will be influenced by the remembrance of Allah.

5) The creation cannot harm you

The fifth advice Holy Prophet صلى الله عليه وسلم gave was that if all the people were to gather together in order to harm you they will not be able to do so any more than what Allah has destined for you.

No one has the power to benefit you or to harm you. There fore put your trust in Allah only and look upto Him alone.

Imam Bukhari and the Ruler of Bukhara

On his return from Syria and Iraq when Bukhari was arriving at Nishapur, Muhammad Bin Yahya Zhali said to his people that I am going for welcoming Imam Bukhari, anyone can join me in the welcome. After this announcement people two to three miles outside Nishapur rush to welcome Imam Bukhari رحمة الله عليه. When he started his hadith lectures, thousands of students attended.

But after a few days someone raised the controversial issue of creation of Quran and made an allegation against Imam Bukhari subsequently his gathering were halted. Only Imam Muslim رحمة الله عليه remained with him. Eventually Imam Bukhari رحمة الله عليه left for his home- Bukhara. When the people of Bukhari got to know that he had left Nishapur they gave him a glorious

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welcome. Imam Bukhari started conducting his hadith lectures in Bukhara which were attended by thousands of students.

But the ominous people could not stand this they made a scheme - that they would persuade the Ameer (governor) of Bukhara, Khalid bin Ahmad Zhali to order Imam Bukhari to teach Bukhari Shareef and *Taarikhe Kabir* to his sons. The Ameer(governor) fell for it and sent a message to Imam Bukhari asking him to teach Bukhari Shareef and *Tareekhe Kabir* to him and his sons. But Imam Bukhari asked the messenger to tell the Ameer (governor) that I will not disgrace knowledge at the doorstep of the kings. If anyone wants to learn he should come to me.

The Ameer (governor) sent a second message that if you cannot come then reserve some time for my sons exclusively. Imam Bukhari رحمۃاللہعلیہ replied that the ahadith of the Holy Prophet صلی اللہعلیہوسلم are for the whole ummah. I cannot disallow people from listening to them. If my answer is not to your liking then order suspension of my lectures so that I can present an excuse in the court of Allah. The Ameer (governor) of Bukhara was enraged. The envious people on the direction of the Ameer (governor) alleged that the imam has no deen and is a bid'ati. The Ameer (governor) then ordered him to leave Bukhara. In such a distressful situation Imam Bukhari رحمۃاللہعلیہ made this dua:

> "O Allah! Show the Ameer (governor) his own disgrace and of his children and his family, just as he has disgraced me." *(Nasrul Bari, Muqaddima Fathul Bari 493)*

Not even a month had passed that Khalifatul Muslimeen (caliph of Muslim) was displeased with him over something and removed him from his position. Later his face was painted black and was given a donkey ride through the streets of Bukhara. And then he was imprisoned where he died a few days later a disgraceful death. His associates also died after suffering from various calamities.

The whole Ummah is watching how Allah has deprived former centers of knowledge such as Bukhara and Samarqand due to the disgraceful attitude of the people of these regions towards Ulama.

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اَللّٰهُمَّ احْفَظْنَا مِنْ غَضَبِكَ وَسَخَطِ اَوْلِيَاءِكَ

"O Allah! Perfect us from Your anger and from the displeasure of Your Aulia (scholars)."

The father of Maulana Roomi and the King

Maulana Roomi's father was a great sheikh of his time. The king also used to pay visits to him. When the King observed that his prime ministers and other senior ministers and officials were all attending the gatherings of the sheikh, in fact even the prominent businessmen and scholars were present, the king was shocked due to the fact that these people did not visit his court but here they were sitting all attentive, their faces glowing and radiating love.

After a while the kings feeling of one turned into a matter of ego. He therefore thought of luring the sheikh towards his wealth. He said to him that all that I had is now with you, therefore, my wealth should also be with you - take these keys from me..

The sheikh returned the keys and said "Today is Wednesday. Give me till Friday - after Friday prayer I will leave your city. May your wealth be a blessing for you.

When people got to know about it the ministers started resigning - one after the other. They were saying that if the sheikh is leaving we are also leaving. The honourable people were also preparing to leave. The king thought that if all these people will leave, the city will be left soulless and devoid of its life so he came to the Shaikh and apologized and requested him not to leave.

This happened because the father of Maulana Roomi رحمة الله عليه had sacrificed everything for the love of the Holy Prophet صلى الله عليه وسلم - and so Allah filled every heart with love for him. Allah had made him a complete wali. It was a manifestation of

مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ اٰذَنْتُهٗ بِالْحَرْبِ

Anyone who has enmity towards my friend I declare war against him.

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The Miserable End of the Murderer of Hussain رضی اللہ عنہ

The people of his time witnessed the miserable end of Ubaidullah Bin Ziyad who was the leader of those who murdered the beloved of the Holy Prophet's صلی اللہ علیہ وسلم eyes, Sayyidina Hussain رضی اللہ عنہ. Ibrahim Bin Ashtar chopped the heads of the whole group and placed them in the yard of a mosque.

It has been recorded in Tirmidhi shareef on the authority of Hazrat Ammarah bin Umair that when that heads of Ubaidullah Bin Ziyad and his companions were chopped and piled up in the yard of the mosque and the people had gathered to witness the scene, I also went to join them. I observed there that after every little while there is a noise in the people and the noise is about a snake making rounds in that pile of heads. After every little while the snake would enter the nostrils of Ubaidullah Bin Ziyad and would come out after some time and disappear. This happened repeatedly. I witnessed the scene with my own eyes two or three times. *(Tirmidhi Shareef 2/218, Allbidayah wannihayah 8/281)*

People witnessed the miserable end of an enemy of Allah's friend, in this world. What will happen to him in the Hereafter, Allah knows best.

The wedding of Sayyidina Saad Aswad رضی اللہ عنہ with Hoor

Sayyidina Saad Aswad رضی اللہ عنہ was a young and prominent companion. His unique story is mentioned in the books of seerah. Imam Izzuddin Ibnal Athir رضی اللہ عنہ, on the authority of Sayyidina Anas, رضی اللہ عنہ has narrated the story in detail in Asad-ul Ghaba. Its summary is being presented here:

Sayyidina Saad Aswad رضی اللہ عنہ was not a good - looking person and he had a very dark complexion. Due to which no one was willing to marry his daughter to him. Sayyidina Saad Aswad رضی اللہ عنہ went to the Holy Prophet صلی اللہ علیہ وسلم and said "O Messenger of Allah! Can my looks and my dark complexion be a barrier in my entry into Jannah"? The Holy Prophet صلی اللہ علیہ وسلم replied that if you believe in Allah and His Messenger and are on the path of abstinence and taqwa then it will never happen - rather you will

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have a very high position with Allah. Sayyidina Saad Aswad رضی اللہ عنہ expressed his faith by reciting Kalimah and informed the Holy Prophet صلی اللہ علیہ وسلم about his problem - that I have sent my request for marriage to those families who visit you and to those families who do not come to your gatherings but no one is willing to give me his daughter because of my looks. The Holy Prophet صلی اللہ علیہ وسلم then chose for him the prettiest, knowledgeable, wise girl of the noblest family of Madinah. The Holy Prophet صلی اللہ علیہ وسلم said that you should go Umair Bin Wahab Thaqafi رضی اللہ عنہ. I have contracted your marriage with his daughter who is the prettiest and wisest of girls - you should deliver my message to Umair Bin Wahab Thaqafi رضی اللہ عنہ that I have performed your nikah with his daughter.

When Sayyidina Saad Bin Aswad رضی اللہ عنہ gave this news to the parents of the girl, they refused to accept him. The girl, on seeing this said to her parents "Beware: lest a revelation is sent down against you. Be fearful of Allah's anger. I choose for myself what Allah and His Prophet صلی اللہ علیہ وسلم have chosen for me". The girl had an incredible strength of faith. She cared of hearts not the looks. She cared only about the pleasure of Allah and His Prophet صلی اللہ علیہ وسلم. When the parents went to attend the gathering of the Holy Prophet صلی اللہ علیہ وسلم, he said to them "You returned the man I sent you? They were embarrassed. They repented and said we suspected that he was lying we are faithful to you and we give our daughter to him. And so they gave their beloved daughter to Saad Aswad رضی اللہ عنہ. The girl had said to her parents that when the order is from Allah and His Prophet صلی اللہ علیہ وسلم then no one is left with an option and she recited the following ayah:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ (سورۃ احزاب: آیت ۳۶ پارہ: ۲۲)

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> It is not for a believer, man or woman when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.

After wards Sayyidina Saad Aswad رضی اللہ عنہ went to the market to buy things for his wife. Meanwhile, there was a declaration of war announced. So instead of buying things for his wife, with the same money, he bought a sword, harpoon, a horse etc., took part in the battle and was martyred. The Holy Prophet صلی اللہ علیہ وسلم put his head in his lap and then sent his sword, horse etc. to his wife and sent a message to the girl's parents that Allah has arranged his marriage in the hereafter with girls prettier than your daughter - because Allah values not the outward beauty but the character and the hearts. Allah has granted a high status to Sayyidina Saad Aswad رضی اللہ عنہ *(Asad-ul ghabah 2/184)*

The Inauspiciousness of the one who does not offer prayer

A pious person was once invited for meals by someone. The bread was prepared by two different women. When he was .about to start eating and reached for the bread, then stopped and separated some of the bread and said that this bread was prepared by someone who does not offer prayer.

The Punishment of being rude with one's mother

Imam Bukhari has recorded in his book Al-Mufrid that in a grave yard one grave used to split, a man with a head of an ass came out of it, make bray sounds like an ass does and then go back to his grave after a while someone asked why this thing happens. He was told that he used to drink alcohol and when his amother used to admonish him he would say why are you braying like an ass. One should be very respectful towards parents. According to a hadith paradise is under the feet of mother and father is the gate of paradise.

Imam Bukhsh the wrestler

A pious person visited a nearby cemetery where he had to offer

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Fatiha. After he was finished and about to leave he saw one old ruined grave which seemed to be saying "O Shaikh! I also desire your gift, I am also in need of it." The Shaikh came near the grave and recited whatever he could as per Allah's help. Then he noticed the gravestone which was lying near the grave. He cleaned it and saw on it mentioned the name of "Rustame Hind. Imam Bakhsh" - he was that famous wrestler who was invited by Rajas and Maharajas, an elephant used to bring him and he was offered seat on the carpet. Today he is in need of one سبحان الله.

Where are the graves of Changiz Khan and Alexander the Great

As recorded in the history of Islam when Chengiz was dying he willed that he be buried under such and such tree. His will was complied with and he was buried under the tree. A day later it started raining and continued to rain for six months. Consequently the whole area turned into a forest and that tree was losh among so many other trees. A nation that was so cruel they killed about twenty million people at a time; once they would mount a horse they would not get off it for three days; when they would feel thirst, they would stab their own horse at the back, fill their bowl with blood and drink it - it was water for them - today the grave of their leader cannot even be located. In 'Khutbate hakeemul ummat", Maulana Qari Muhammad Tayyab رحمة الله عليه has recorded that the grave of Alexander the Great is located somewhere in the ruins of Babylon, Iraq. But no one can identify his particular grave. When tourists visit that place, the guides tell them that one of these graves is that of Alexander the Great.

The grave of the man who conquered the world is today hard to find - therefore one should strive for strengthening of belief and reforming his actions and become so maqbool (acceptable) in the court of Allah that people pray for him.

Pearls of wisdom by Shaikh Abdul Qadir Jilani

1) Knowledge demands action. Had you acted upon knowledge you would not have been running after the

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world. No part of knowledge permits love of the world.

2) If an Aalim is not a zahid he is a punishment on the people of that time.

3) A believer puts his trust in Allah with regards to his family while a hypocrite puts his trust in his wealth.

4) Conceal your hardships and you will be closer to Allah.

5) The best deed is to give and people not to take from them.

6) An oppressor through his oppression ruins the worldly life of the oppressed and his own life of the hereafter.

7) Such livelihood which does not cause gratitude and such poverty which does not cause fortitude are fitnah (trials).

8) Anyone who does not suffer from hardships has no virtue.

9) It is not possible to earn Allah's pleasure by earning the displeasure of the poor.

10) I have been in the company of such sheikhs the whiteness of whose teeth I never saw.

11) Worldly people run after the world while the world runs after the Godly people.

The fruit of obeying Rasoolullah صلی اللہ علیہ وسلم

The one who uses his intellect in matters of religion will be misguided. And the one who obeys the Holy Prophet صلی اللہ علیہ وسلم is showered by Allah's bounties in this world and in the Hereafter. Sayyidina Hazrat Ali رضی اللہ عنہ narrates a hadith that one night he met the Holy Prophet صلی اللہ علیہ وسلم who asked him "Ali why are you out of your home so late at night?" Sayyidina Hazrat Ali رضی اللہ عنہ replied "O Messenger of Allah! Hunger has forced me to leave my house. I was unable to sleep. As I went ahead I saw some of the companions. When I asked them, they also had the same excuse. Before us was a date tree. It was winter season and in winters there were no dates. The Holy Prophet said to Sayyidina Hazrat Ali رضی اللہ عنہ "O Ali! Tell this tree that the messenger of Allah order you to feed you us dates.

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Sayyidina Hazrat Ali رضی اللہ عنہ went near the tree and said "O Tree! The Messenger of Allah orders you to feed us dates." According to the hadith dates started falling from the leaves of the tree. Sayyidina Hazrat Ali رضی اللہ عنہ picked them and presented to the Holy Prophet صلی اللہ علیہ وسلم.

The consequences of obedience and disobedience of .Quran

Sayyidina Umar رضی اللہ عنہ has narrated that the Holy Prophet صلی اللہ علیہ وسلم said

إِنَّ اللّٰهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهٖ اٰخَرِيْنَ

> Allah raises many nations through this book (Quran Kareem) and degrades others (who do not follow it) through it. *(Muslim shareef, Mishkat pg 184)*

History has witnessed that as long as Muslim adhered to the Quranic teachings and the sunnah of the Holy Prophet صلی اللہ علیہ وسلم, Allah rose them to unprecedented heights. And today Muslims are being humiliated because they have neglected the Quran and sunnah (Holy Prophet's practice).

عَنْ عَلِيٍّ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ أَمَا إِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ أَلَا إِنَّهَا سَتَكُوْنُ فِتْنَةٌ فَقُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُوْلَ اللّٰهِ؟ قَالَ كِتَابُ اللّٰهِ (١) فِيْهِ نَبَأُ مَا قَبْلَكُمْ (٢) وَخَبَرُ مَا بَعْدَكُمْ (٣) وَحُكْمُ مَا بَيْنَكُمْ (٤) هُوَ الْفَصْلُ (٥) لَيْسَ بِالْهَزْلِ (٦) مَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ اللّٰهُ (٧) وَمَنْ اِبْتَغَى الْهُدٰى فِي غَيْرِهٖ أَضَلَّهُ اللّٰهُ (٨) وَهُوَ حَبْلُ اللّٰهِ الْمَتِيْنُ (٩) وَهُوَ الذِّكْرُ الْحَكِيْمُ (١٠) وَهُوَ الصِّرَاطُ الْمُسْتَقِيْمُ (١١) وَهُوَ الَّذِيْ لَا يَزِيْغُ بِهِ الْأَهْوَاءُ (١٢) وَلَا تَلْتَبِسُ بِهِ الْأَلْسِنَةُ (١٣) وَلَا تَشْبَعُ مِنْهُ الْعُلَمَاءُ (١٤) وَلَا يَخْلُقُ عَنْ كَثْرَةِ الرَّدِّ (١٥) وَلَا تَنْقَضِيْ عَجَائِبُهُ (١٦) هُوَ الَّذِيْ لَمْ تَنْتَهِ الْجِنُّ إِذَا سَمِعَتْهُ حَتّٰى قَالُوْا إِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا يَهْدِيْ إِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ (١٧) مَنْ قَالَ بِهٖ صَدَقَ (١٨) وَمَنْ عَمِلَ بِهٖ أُجِرَ

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(۱۹)وَمَنْ حَكَمَ بِهٖ عَدَلَ(۲۰)وَمَنْ دَعَا اِلَيْهِ هُدِىَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ۔(ترمذی شریف 2/144،مشکوٰۃ شریف 1/186)

Sayyidina Hazrat Ali رضی اللہ عنہ narrated that indeed I heard the Holy Prophet صلی اللہ علیہ وسلم say "O people! Be aware, soon the greatest fitnah will appear." Sayyidina Hazrat Ali رضی اللہ عنہ said "O Messenger of Allah! how will we get away from this fitnah." The Holy Prophet صلی اللہ علیہ وسلم replied "The protection against, is the Book of Allah. It tells you about those who precede you and about that which will follow, and it contains judgments on matters between you. Qur'an Kareem separates truth from falsehood. It has no joke in it.

Anyone who leaves Quran, Allah destroys him and breaks his neck; and anyone who seeks guidance in anything else, Allah misguides him. And Quran Kareem is the strong rope of Allah and it is a book which makes us remembers Allah. It gives us wisdom and foresight; and it indeed is the straight path; and it is a book which if followed, does not let the base desires distract one from the straight path; its language cannot be compared with any other language and its knowledge does not quench the thirst of the Ulama (scholars). It does not get old by repetitive use and reading and there is no end to its marvels. Qur'an is such a discourse that when the Jinns heard it they immediately send that we have heard a marvellous Quran which shows the path to guidance - hence we believed in it." Anyone who follows the Quran is granted a great reward. And the one who passes judgment in accordance with the Quran does justice; and the one who calls people to Quran is guided to the straight path.

If we go through this hadith carefully we will notice that all the qualities of guidance are found in the Quran. In such case if someone makes the Quran the purpose of his life and practices it in his daily life then no fitnah (trials) will fall him.

This hadith explains twenty attributes of Quran Kareem which

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are briefly discussed below:

1) فِيهِ نَبَأُ مَا قَبْلَكُمْ

Quran Kareem contains the stories of the nations who come before us. It therefore narrates the stories of Sayyidina Adam عليه السلام and his sons Qabeel and Habeel; Idrees عليه السلام; Sayyidina Nuh عليه السلام and his people; Sayyidina Ibrahim عليه السلام and Namrood; Sayyidina Lut عليه السلام and his peo le, Sayyidina Hud عليه السلام and the people of Aad; Sayyidina Swaleh عليه السلام and the people of Thamood; Sayyidina Yunus عليه السلام; Sayyidina Ayub عليه السلام; Sayyidina Ismail عليه السلام; Sayyidina Ishaq عليه السلام; Sayyidina Yaqoob عليه السلام; Sayyidina Yusuf عليه السلام and his brothers; Sayyidina Yusuf عليه السلام and The Azeez of Egypt; Sayyidina Moosa عليه السلام and Pharoah (Fira'wn); Sayyidina Dawood عليه السلام and Sayyidina Khizr عليه السلام; the people of cave and Zulqarnain; Sayyidah Maryam and Sayyidina Eesa عليه السلام; Qaroon, Haman, Shaddad and the oppressing Kings – in short there are stories of every nation , from which we can learn a lesson. At some places Allah mentions the condition of Muslims and the Kuffar (infidels) and His supreme power. Then he says:

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

Verily therein is admonishment for those who see

And at one place after narrating the story of Sayyidina Yusuf عليه السلام and his brothers Allah says:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ

Indeed their story is admonishment for those who understand.

And at another place after mentioning the story of Sayyidina Moosa عليه السلام and Firoun Allah says:

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إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾

Verily therein is admonishment for whoever fears (Allah). (Surah Nazi'at)

2) وخبرمابعدكم

And it shall apprise you of what will occur after you, the signs of Qiyamah, the time of reckoning and what the paradise and hell will be like - so that we may repent and reform ourselves.

3) وحكم مابينكم

The Holy Quran contains injunctions to decide and settle affairs among you.

The whole Quran has 6666 ayat out of which 500 are concerning .commandments and rulings some ulama (scholars) have written separately a tafseer on these 500 ayah (verses). Mulla Jeewan who was the teacher of the King Alamgir was one such scholar who wrote "Tasfseerat Ahmadyah." The remaining 6166 ayat are concerning the nations that came before us, the judgment day and the time of reckoning, the promises of Jannah (heaven) and Jahannum (hell), the warning - these are admonishment for those who want to succeed.

4) وهوالفصل

Quran Kareem distinguishes Truth from falsehood. That is why in Surah Tariq Allah Tallah says:

إِنَّهُۥ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

Which means that the Quran is a touchstone of truth and Falsehood.

5) ليس بالهزل

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Quran does not contain useless, rain information. Whatever is in Quran is truth. This is what Allah has said in Surah Tariq.

وَمَا هُوَ بِٱلْهَزْلِ ﴿١٤﴾

6) من تركه من جبار قصمه الله

The one who leaves the Quran due to his pride and arrogance and does not follow its guidance - Allah destroys such a person, smites his neck and takes away His Mercy. He becomes a companion of Satan so Allah imposes Satan on him in such a way that he cannot come out of satan's influence. These people loose the ability to distinguish between right and wrong. Allah says in Surah Zukhruf.

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾

And he whose sight is dim to the remembrance of the Beneficent, we assign unto him a devil who becomes his comrade. (43: 36)

7) وَمَنِ ابْتَغَى الْهُدٰى فِي غَيْرِهِ أَضَلَّهُ اللهُ

And the one who seeks guidance from anything except Quran, Allah leads him to misguidance. He cannot hold firm to guidance.

A live example of the group of people which visits the tombs of the dead, makes supplications, prostrates etc. Several corrupt people have made fake tombs for the sake of their livelihood and this group falls for it. They believe that if they pass by without paying homeage at the tomb, any untoward incident can take on their way. That is why Imam Bukhari has written a chapter "باب صفة ابليس وجنوده"

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in Bukhari Shareef, "كتاب بدء الخلق", in which is about man, Satan and its disciples.

8) وَهُوَحَبْلُ اللهِ الْمَتِيْنُ

Quran Kareem is the strong rope of Allah. It creates a strong bondage between Allah and His slave. It is through Quran that one can earn Allah's pleasure. This is mentioned in the Quran as under:

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ

And hold fast unto the rope of Allah and do not differ amongst yourselves.

9) وَهُوَالذِّكْرُ الْحَكِيْمُ

Quran is the means of remembering Allah and it is a source of wisdom. It contains well-wishing counsel. This mentioned in the Quran as under:

وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾

Therefore remind (the believers) for of use is the reminder to the believers.

١٠) وَهُوَالصِّرَاطُ الْمُسْتَقِيْمُ

Quran Kareem keeps one steadfast on the straight path and protects against committing, excesses. The Holy Prophet صلى الله عليه وسلم explained the straight path through an example. He drew a long line and around it he drew many lines and then he said that all these are the paths of Satan and misguidance. Anyone who treads them falls into misguidance and the one who keeps away from them shall be on the straight path. And about the long line he said that this is the صراط مستقيم, this is the one you should adhere to.

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According to some traditions صراط مستقيم is the one prescribed by the Quran – which has been followed by the noble companions, Khulafae Rashideen (Rightly guided caliphs) رضوان الله عليهم اجمعين and the imams (leaders). For its preservation and preaching Islamic madaris (schools) were established. The education of Quran, hadith and fiqh (Islamic Jurisprudence) provided by these madaris (schools) is in accordance with صراط مستقيم.

11) وَهُوَ الَّذِي لَا تَزِيغُ بِهِ الْأَهْوَاءُ

Anyone who holds firm to the teachings of Quran will not be led astray by his desires, his nafs, the Satan nor the misguided ones. If ever he goes in the wrong direction Quran will put him back on the straight path. It closes all other options and one is forced to walk the straight path.

12) وَلَا تَلْتَبِسُ بِهِ الْأَلْسِنَةُ

No other language can be compared with the language of Quran. Although the Arabs speak Arabic language yet they cannot match the eloquence, the proverbs, the ryhm and rhythm of the Quran. In their conversations they cannot produce a single sentence which could be conferred with an ayah (verse) of the Quran.

The time of revelation of Quran was the time of poets, writers and eloquent speakers in Arab. They tried their best to produce an statement which could be compared with the shortest of ayaat (verses) but they failed and believed that this is not work of a man. Therefore no language can be compared with the Quran.

13) وَلَا تَشْبَعُ مِنْهُ الْعُلَمَاءُ

And the stomachs of the ulema are never filled with the uloom of the Quran. The more one ponders over Quran the more secrets are revealed to him, the more his thirst for knowledge. For the last 1500 years the Ulema (scholars) have

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tried to get a deeper understanding of the Quran, thousands and thousands of books have been written; yet the secrets of Quran remain almost undisclosed.

Allama Shaikhul Islam Ibne Taimyyah رحمۃ اللہ علیہ ws on his death bed. He had an upset stomach due to which he was unable to concentrate on his books. So he said to his close student Allaama Ibnul Qayyim رحمۃ اللہ علیہ that he should stand outside the toilet and read aloud the Quran so I can listen to it while in toilet. This was an Alim (scholar) who was known as the 'Jablul Ilm (mountain of knowledge) in his time. He has authored hundreds of books. His fatawa have now been published. These are 37 volumes and every volume has hundreds of pages. Imagine what a great scholar he was yet his thirst for Quranic knowledge was not quenched.

14) وَلَا يَخْلَقُ عَنْ كَثْرَةِ الرَّدِّ

Repetition of Quran does not make it old. Rather it gets refreshed. Everything in the world gets old by usage. But Quran Kareem gets fresher as you repeat it and every time you find something new.

15) وَلَا تَنْقَضِي عَجَائِبُهُ

And the marvels and the secrets of the Quran can never end. No human can get to the depth of the knowledge in Quran – as Allah says in Surah Luqman

وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

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And if all the trees in earth were pens and the sea, with seven more seas to help (were ink), the words of Allah would not be exhausted. Verily Allah is Mighty, Wise. (31: 27)

16) هُوَ الَّذِي لَمْ تَنْتَهِ الْجِنُّ إِذَا سَمِعَتْهُ حَتّٰى قَالُوْا: إِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا، يَّهْدِيْۤ إِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ:

There is a lengthy hadith recorded in Bukhari Muslim and Tirmidhi according to which this statement refers to one incident. Before the advent of Islam shayateen (satans) used to listen to heavenly conversations and convey them to the soothsayers. The soothsayers used to present these things to people of the exaggeration. Some of their predictions would come true due to which people used to treat them as prophets. When Allah sent down the Holy Prophet صلى الله عليه وسلم and the Quran was revealed, the Shayateen were forbidden from reaching the heavens. If they would try to go in that direction the guarding angels would strike them with shihabe saqib (shooting stars). The shayateen and the jinns started discussing amongst themselves if anything new had happened in the world that they were not allowed to enter the heavens. Therefore, they decided to explore the whole world to find out what new event had taken place. They formed groups and started visiting every country, every province. Meanwhile there is a place north of Makkatul Mukarramah known as 'Ukaz'. In the times of ignorance a bazaar was organized here on specific days. Arab tribes used to gather here as buyers and sellers. The Holy Prophet صلى الله عليه وسلم along with some of the companions went to the bazaar in Ukaz with the intention of calling people to Islam. On his way the Holy Prophet صلى الله عليه وسلم stopped at an oasis for a night. In the morning prayer when the Holy Prophet صلى الله عليه وسلم was reciting Quran aloud a group of jinns which was passing by, stopped when they heard the recitation and said "this is the thing which has become a barrier in our way. They immediately proclaimed faith, went back to their nation and said:

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إِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا، يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا

"Lo! It is a marvellous Quran. Which guideth unto righteousness, so we believe in it and we ascribe unto our Lord no partner." (72: 1,2)

This is what the Holy Prophet صلى الله عليه وسلم meant by the above statement. *(Bukhari 1/106, Tirmidhi 2/169, Muslim 1/184)*

17) مَنْ قَالَ بِهٖ صَدَقَ

Anyone who speaks on the authority of Quran cannot be proven wrong rather he will be proved truthful.

18) وَمَنْ عَمِلَ بِهٖ اُجِرَ

Anyone who follows the Quran will be granted a great reward.

19) وَمَنْ حَكَمَ بِهٖ عَدَلَ

Anyone who passes judgment between the people in accordance with the Quran he will never do injustice. Rather he will do what is right and give a fair judgment.

20) وَمَنْ دَعَا اِلَيْهِ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

Any one who calls people to have faith in Quran and act according to it Allah gives him the strength to walk the straight path and those whom he call also follow it. *(Mirqat 356-359)*

Sayyidah Ayesha رضی اللہ عنہا used make dua (pray) for the poor when she gave them sadaqah

When a beggar would come to Ummul Momineen Sayyidah Ayesha رضی اللہ عنہا and make dua (pray) for her she would also make dua (pray) for him and then gave him alms. Someone asked her "O Ummul Momineen! You not only give sadaqah (charity) to the beggar you also pray for him just as he prays for you. She replied "If I only give him sadaqah (charity) and no dua (pray) then his

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favour upon me exceeds my favour upon him - because dua (pray) is much better than sadaqah (charity). Therefore I give return in the form of dua (pray) so that my sadaqah (charity) remains pure - and not a return for his dua (pray).

The weakness of women

The Holy Prophet صلی اللہ علیہ وسلم said that during the night of isra (ascension) he was also shown the paradise and hell. Most of the people being punished in hell were women. And the Holy Prophet صلی اللہ علیہ وسلم said the most of the women have two weaknesses due to which they will go to hell.

1) Cursing excessively

One reason why they will go to hell is that the women have a habit of cursing excessively even on trivial matters. For example even if an infant does something to anger them they say "Why don't you just die?" And such is the statement of curse that once it is uttered it is not wasted. If the one being cursed deserves it then the curse falls on him. If not then it falls on the one who cursed - as is evident from the following hadith:

عَنْ اَبِي ذَرٍّ رَضِيَ اللهُ تَعَالٰى عَنْهُ اَنَّهٗ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ لَا يَرْمِيْ رَجُلٌ رَجُلًا بِالْفُسُوْقِ وَلَا يَرْمِيْهِ بِالْكُفْرِ اِلَّا ارْتَدَّتْ عَلَيْهِ
اِنْ لَّمْ يَكُنْ صَاحِبُهٗ كَذَالِكَ

On the authority of Sayyidina Abu Dhar رضی اللہ عنہ who said that he heard the Prophet صلی اللہ علیہ وسلم say when a man accuses another man of wickedness or infidelity then this curse returns to him if the other is not such. *(Bukhari Shareef, Musnad Ahmad bin Hambal)*

2) Being Ungrateful to their husbands

The second why women will go to hell is that for any little matter that is against her will or if the husband does not fulfill any of her desire, all the good things her husband ever did for her are forgotten by one sentence that this man never fulfilled

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the rights, this man has always insulted, There is no good thing in him - She's just living like a slave with him - and so on. All these statements mean that all the favours that the husband did for his wife throughout their married life are forgotten just like that. Allah dislikes this. According to a hadith:

عَنْ اِبْنِ عَبَّاسٍ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا قَالَ قَالَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اُرِیْتُ النَّارَ فَاِذَا اَکْثَرُ اَھْلِھَا النِّسَاءُ یَکْفُرْنَ الْعَشِیْرَ وَیَکْفُرْنَ الْاِحْسَانَ وَلَوْ اَحْسَنْتَ اِلٰی اِحْدَاھُنَّ الدَّھْرَ ثُمَّ رَاَتْ مِنْکَ شَیْئًا قَالَتْ مَارَاَیْتُ مِنْکَ خَیْرًا قَطُّ۔

On the authority of Sayyidina Ibne Abbas رضی اللہ عنہ who said the Prophet صلی اللہ علیہ وسلم said I was shown the fire and found that majority of its denizens are women. They are ungrateful to their husbands and they deny any good done to them. If you treat them well for ages and then she sees anything about you (she dislikes) she says that I never saw any good from you. *(Bukhari Shareef)*

Holy Prophet Muhammad's صلی اللہ علیہ وسلم sermon to women

Once the Holy Prophet صلی اللہ علیہ وسلم, after finishing the prayer of Eidul Fitr or Eidul Azha went to women to give them a sermon. It was a time when Muslims were few in number, therefore to show the might of Islam all women were taken to the place of Eid prayer which even included the menstruating women who are not allowed to offer prayers. These used to be separate arrangement for women. The Prophet صلی اللہ علیہ وسلم went there and gave a sermon which is summarized below:

"O womenfolk! I have reen most of you in hell and protection from hell lies in giving excessive charity and doing istighfar because istighfar and charity will act like a barrier between you and hell."

When the Holy Prophet صلی اللہ علیہ وسلم said this a very wise and intelligent woman stood up and started asking questions. She said "O messenger of Allah! What is the reason why most of us would be in hell? The Holy Prophet صلی اللہ علیہ وسلم said "because of

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the two weaknesses found in you."

1) You curse excessively. Even if a little innocent child does anything against your wishes you say why don't you die? I do not want such children and so on .

2) You are ungrateful to your husbands. If the husband does not fulfill your wish you say that you never saw any good in him. Both these things are completely disliked by Allah Ta'ala. Therefore, O women of Islam! Try to overcome these weaknesses.

3) Then the Prophet صلی اللہ علیہ وسلم said Allah has given you two weaknesses. One, that you are less intelligent. That is why Allah said in the Quran that two women witnesses are equal to one male witness. The other weakness is lack of deen which is because every month there are some days in which you can neither pray nor fast. Not being able to pray or fast is lack of deen.

Further, the Holy Prophet صلی اللہ علیہ وسلم said that despite the lack of intelligence and deen you have one skill which no one has. It is that, no matter how intelligent and wise your husband is you make him lose his intelligence and his senses with one sentence.

After this sermon of the Holy Prophet صلی اللہ علیہ وسلم the women started taking off their jewelry what ever they had, and Sayyidina Bilal رضی اللہ عنہ started collecting it in a bag.

This hadith also proves that the Holy Prophet صلی اللہ علیہ وسلم has collected donations for religious purpose.

The hadith is as under:

عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فِیْ اَضْحٰی اَوْ فِطْرٍ اِلَی الْمُصَلّٰی فَمَرَّ عَلَی النِّسَاءِ فَقَالَ یَا مَعْشَرَ النِّسَاءِ! تَصَدَّقْنَ. فَاِنِّیْ اُرِیْتُکُنَّ اَکْثَرَ اَهْلِ النَّارِ قُلْنَ بِمَ یَا رَسُوْلَ اللّٰهِ! قَالَ تُکْثِرْنَ اللَّعْنَ وَتَکْفُرْنَ الْعَشِیْرَ مَا رَأَیْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِیْنٍ اَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ اِحْدَاکُنَّ قُلْنَ وَمَا نُقْصَانُ دِیْنِنَا

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وَعَقْلِنَا يَا رَسُوْلَ اللهِ؟ قَالَ اَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ قُلْنَ بَلٰى قَالَ فَذَالِكِ مِنْ نُقْصَانِ عَقْلِهَا قَالَ اَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ قُلْنَ بَلٰى قَالَ فَذَالِكِ مِنْ نُقْصَانِ دِيْنِهَا۔

Abu Saeed Khudri رضی اللہ عنہ said that the Holy Prophet صلی اللہ علیہ وسلم went to the praying place on Eidul Azha or Eid ul fitr. Then he went to the (gathering of) women and said "O womenfolk! Give charity excessively because I have seen most of you in hell." The women said "O messenger of Allah! Why is it so?" The Holy Prophet صلی اللہ علیہ وسلم replied "You curse excessively and are ungrateful to your husbands." Despite lack of deen and intelligence I have not seen anyone who can fool an intelligent, wise man like you do." The Prophet صلی اللہ علیہ وسلم said "Is not the witness of a woman equivalent of half the witness of a man? It is because their lack of intellect." Further, the Holy Prophet صلی اللہ علیہ وسلم said "When a woman is in her menstrual periods, she does not offer prayers nor does she fast." The women replied "Indeed." The Holy Prophet صلی اللہ علیہ وسلم said "This is their lack of deen."

Husband & wife should be companions

The existence of mankind is highly dependant on the mutual relations between man and woman. If these relations are strong and are based on love and kindness they become very fruitful. It is man's nature that if he loves something he remains at peace by looking at it or being close to it, and if he despises something, it hurts him. Since Allah wants the world and the mankind to exist till the last hour, he has instilled a natural attraction between men and women for each other. So there comes a time in life when man and woman become extremely dependant on each other. Allah has explained this dependence beautifully in his last book. If we ponder on it and try to fulfill its requirements Insha Allah our married lives will become as pleasant and peaceful as we desire.

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Allah says:

> They are clothing for you and you are clothing for them (2: 187)

Here Allah has likened the need for each other with clothing - because just as man needs clothing in every season and he decorates himself with it, similarly man and women need each other and none of them can become independant. Therefore they should realize that they need each other and not that they are self-sufficient.

A lesson we get from this ayat is that just as clothing is a lifelong need of man, similarly husband and wife should maintain cordial relationship with each other. Thinking in this manner creates a spirit of ignoring each other's shortcomings because the eyes filled with love conceal the weaknesses while the eyes filled with hatred seek and expose the weaknesses. This is only Allah instilled love and mercy in them so that their life is joyful.

The Holy Prophet صلی اللہ علیہ وسلم said "Man should not speak ill and express disliking of his wife. If he dislikes any of her attributes then there also must be something about her which would please him. *(Muslim)*

In another hadith the prophet said "Woman is created from a crooked bone. If you try to straighten it you will break it. Therefore treat her with kindness in order to lead a happy life." *(Ibne Hiban)*

From this we conclude that the companionship of a woman entails that we ignore her short comings. We should not criticize her too much and try to lead a peaceful life with her. If all dealings with her are handled with this intention then Insha Allah life will always remain peaceful. This Quranic ayat also teaches us that just as clothing conceals the outward shortcomings men and women are also clothing for each other. They both should act like a veil for each other.

If on one hand Allah and His Prophet صلی اللہ علیہ وسلم have ordered men to treat their women with kindness and love at the same

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time women also are required to fulfill certain responsibilities.

Prophet Muhammad's صلى الله عليه وسلم advice for protection against the evil of your neighbour

According to one hadith a man came to the Holy Prophet صلى الله عليه وسلم and said "O Messenger of Allah! My neighbour pesters me so much that he has made my life bitter. I have pleaded to him and tried everything but he is such a person who causes me harm day and night. O Messenger of Allah! What should I do? I am helpless." Do take out all your belongings from your house and sit on them. If someone asks you why are you sitting outside and not in your house, say that your neighbor pesters you. Allah's messenger has asked me to leave my house so I left it." So the people started coming to him and asked him why he left the house, why his belonging s were lying there. He replied, "What can I do? My neighbor has crossed all limits while hurting me. The messenger of Allah صلى الله عليه وسلم has asked me to leave the house. Everyone who heard this, cursed his neighbour. That day in Madinah from morning till evening thousands of curses were sent upon him.

That neighbor realized his mistake, apologized him and said "For Allah's sake come to your home, my life has been ruined. I promise that I will never hurt you, instead I will be at your service." The man remained adamant and said "Will you ever pester me again." The neighbor replied". I take oath I will never pester you again". In short he brought him home again and also his belongings and thereafter started taking care of him.

So the plan worked. The prophet صلى الله عليه وسلم used his intelligence - it was not revelation. The Prophet's صلى الله عليه وسلم therefore possess much higher levels of intelligence. It is because intelligence comes through a strong bondage with Allah Ta'ala. With this bondage the heart remains on the straight path. Intelligence gives one foresight which cannot be attained without bondage with Allah Ta'ala, when there is no relationship with Allah yet one tries to act intelligently it rather takes the form of cleverness and cunningness. Being intelligent

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and being clever are two different things. A clever man will betray others but an intelligent man does not. He thoughtfully does what is appropriate. So who can have a stronger bondage with Allah than the Prophet علیہم السلام? And so who can be more intelligent than them.

Eyes can be blind, hearts can also be blind

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

Have they not traveled in the land, and have they hearts where with to feel and ears wherewith to hear? For indeed it is not just the eyes that grow blind, but it is the hearts, which are within the bosoms, that grew blind. *(Surah Haj: 46)*

Explanation: According to the selaf there was a gap of 40 years between pharaoh's claim of divinity and the Allah's wrath which befell him. The prophet صلی اللہ علیہ وسلم says that Allah softens His grip on an oppressor until a certain time but when he tightens it there is no escape from it. Then the Holy Prophet صلی اللہ علیہ وسلم recited this ayah:

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

.... and said the Allah destroyed a land of oppressors who refuted the Messengers. Their palaces were ruined, falling on their faces, their population destroyed, their wells are empty. The inhabited places of yesterday are the ruins of today. These strongly built palaces could not save

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them, their looks also could not last. Allah's wrath completely destroyed them Allah says in the Quran:

أَيْنَمَا تَكُونُوا يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ

Wherever you are death will overtake even though you were in lofty towers. *(Surah Nisa: 78)*

Imam Ibne Abiddunya رحمة الله عليه has recorded a tradition in 'Kitabut Tafakkur wal Aitbar.' Allah sent a revelation to Sayyidina Moosa عليه السلام "O Moosa! If you wear iron shoes and take a iron stick and walk the earth and observe the signs of admonition they will not end but your shoes will break into many pieces and the iron stick will be destroyed.

In this book some wise people have said that keep your heart alive with your speech, illuminate it through your thoughts, defeat it though your thoughts, defeat it through Zuhd (piety) and avoiding dunya, strengthen it through your conviction, humiliate it by remembering death, give it sabr (patience) through belief in the end, open its eyes by showing it the hardships of this world, frighten it by showing it the hardships of the time, wake it up by showing the cycle of days and nights, admonish it through the happenings of the past, alert it through the stories of the predecessors, make it ponder over their lives and their cities and see how the sinful were dealt with, how they were destroyed. Thus here also the message is to make your hearts understand through the stories of your predecessors; learn from how they were punished. Remember it not only the eyes which are blind but the worst blindness is the blindness of the heart - because the eyes may be just fine but if the heart is blind one can not be warned from the stories of the past nor can one tell right from wrong.

Abu Muhammad Bin Hayan Andlusi رحمة الله عليه who died in 517 hijrah (after migration) has expressed the subject in his poetry very effectively. He says:

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"O such man who is enjoying his sins Are you unaware of your old age and a bad time? If advice does not help, seeing and hearing also does not bother you?

Remember! If the eyes and ears do not function it is not that as bad as not being able to learn from what happens around you.

Remember! Nothing will last forever – neither the sky, nor the son, nor the moon.

Like it or not one day you will leave. Whether you are rich or poor, a city dweller or a villager.

Prophet's صلى الله عليه وسلم advice for entering jannah (heaven) with peace

Sayyidina Abu Hurairah رضی اللہ عنہ once said to the Holy Prophet صلى الله عليه وسلم "I feel joy when I look at you and my eyes feel cool. Tell us about the reality of all things." The Prophet صلى الله عليه وسلم replied "Abu Hurairah! All things are made from water."

Then I said "O Messenger of Allah! Tell me a deed through which I can enter the Jannah." The Prophet صلى الله عليه وسلم replied "(1) Say salam to people (2) give them food to eat (3) keep strengthening the ties of kinship (4) and at night when people are asleep offer tahajjud (super erogatory prayers) so that you enter jannah (heaven) with peace. *(Tafsir Ibne Kathir vol 3: 374)*

Do not look for faults in others otherwise Allah will embarrass you.

According to a hadith, do not hurt the slaves of Allah, do not insult them, do not look for faults in them. If anyone does so Allah will expose his own faults and embarrass him so much that even his family members will not respect him.

A young companions love for the Prophet صلى الله عليه وسلم

The Prophet صلى الله عليه وسلم never made such dua as he made for his love. Sayyidina Talha Bin Baraa رضی اللہ عنہ came to the Holy

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Prophet صلى الله عليه وسلم and said "O Messenger of Allah! I love you so much that I will do anything you command me to do." The Holy Prophet صلى الله عليه وسلم asked him to slit his mother's throat. He immediately got up with his sword and was about to leave when the Prophet صلى الله عليه وسلم stopped him and said "I have not come to cut relations. It was a test of your love. The purpose is not to kill your mother but to kill the personal relationship. Be with your mother because of Allah's command, not because of your personal relationship.

After this incident Sayyidina Talha Bin Bara'a رضی الله عنه fell ill. The Prophet صلى الله عليه وسلم came to see him. He was unconscious. The Holy Prophet صلى الله عليه وسلم stayed there for a while then said "He is about to die. Inform me when he is dead, and then the Prophet صلى الله عليه وسلم left. Afterwards when Sayyidina Talha رضی الله عنه regained consciousness he asked if the Holy Prophet صلى الله عليه وسلم came to see him. He was told that he did. He said "When I die, bury me without informing the Holy Prophet صلى الله عليه وسلم because there are some Jews in my neighbourhood, it is possible that they try to hurt him. I don't want the Holy Prophet صلى الله عليه وسلم to be hurt because of me.

When he died his relatives buried him after the due rituals. In - these times relatives await the arrival of people from far away places but they did not even wait for the Prophet صلى الله عليه وسلم. Between death and burial there was hardly any waiting. It is bequeathed to bury the dead quickly because if he is a good men you should not keep him away from the bounties of his Lord awaiting him. And if he is an evil man then why are you carrying his burden? Make haste lest Allah's wrath befalls him in the house. History is witness that Ubaidullah bin Ziyad (who had ordered the martyrdom of Sayyidina Husain رضی الله عنه), when he was killed his head was placed somewhere when a big snake came, entered his nose and came out of his mouth. This happened twice.

Suleman (who was the king before Umar Bin Abdul Aziz رحمة الله عليه) when his dead body was being placed in the grave, the body moved. His son said "My father is becoming alive."

Hazrat Umar رحمة الله عليه said "Hurry up! Allah's wrath is striking

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him."

So the Holy Prophet صلى الله عليه وسلم came to know in the morning about his death and his will. He went to his grave and made dua.

"O Allah meet him in such a way that You look at him smiling and he looks at You smiling.

This is the reward of love in which man does not care about anything but his beloved. If you have this love you will be able to perform all the deeds. For this love effort should be on actions. *(Khusoosi Taqareer, Hazrat jee Maulana Yusuf Sahib pg 5,6, Vol 2-413, Hayatus Sahabah)*

Bounties of Paradise and the Scattered Pearls

مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا
زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَـٰلُهَا وَذُلِّلَتْ قُطُوفُهَا
تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ
كَانَتْ قَوَارِيرَا۠ ﴿١٥﴾ قَوَارِيرَا۟ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا
﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾
عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾ ۞ وَيَطُوفُ عَلَيْهِمْ
وِلْدَٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾
وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ عَـٰلِيَهُمْ
ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن

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فِضَّةٍ وَسَقٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هٰذَا كَانَ
لَكُمْ جَزَآءً وَكَانَ سَعْيُكُمْ مَّشْكُورًا ﴿٢٢﴾

Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold. The shade thereof is close upon them and the clustered fruits thereof bow down. Goblets of silver are brought round for them, and beakers (as) of glass. (Bright as) glass but (made) of silver, which they (themselves) have measured to the measure of their deeds). There are they watered with a cup where of the mixture is of zanjabil. The water of a spring therein, named salsabil. There serve them youths of everlasting youth, whom, when thou seest, thou wouldst take for scattered pearls. When thou seest, thou wilt see these bliss and high estate. Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink. (And it will be said unto them): Lo! This is reward for you. Your endeavour (upon earth) hath found acceptance (76: 13-22)

Explanation: Mentioned here are the bounties, the wealth, the status of the people of paradise. They will be enjoying the. pleasures of paradise sitting on decorated thrones and reclining against pillows. Another bounty mentioned is that there neither the hot sun rays will bother them nor the chilly winter winds, they will live in the spring season forever. They will not be bothered by summer or winter season. The branches from the trees of paradise will alone over them and provide them shade and the fruits will hang low so you can place them standing, sitting or lying. There will be no need to climb the tree. The fruits will themselves come close to you when you so wish.

Hazrat Mujahid رحمة الله عليه says that the floor of Paradise is made of silver and its soil is pure musk. The tree trunks are made of gold and silver and branches made of precious stones. Between them are the leaves and the fruits which are easy to place, whether you are standing, sitting as lying. On one side good-

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looking, good-natured, well -mannered, obedient servants will be standing carrying several types of foods in silver pots. On the other side pure wine awaits them in crystal clear glasses. These glasses will be very clean and will glitter like silver. They will be made of silver but will look like glass and so what is inside will be visible from outside. All the blessings of paradise have some slight resemblance with the blessings of this world, but there is nothing that resembles the silver glasses of paradise. These glasses are filled to measure. These glasses will be delightful to behold in the hands of those who wait upon the people of paradise, and once they're passed on to them they shall get as much, as they desire. Neither shall there be any left-overs nor shall it finish before their desire is satisfied. The wine which shall be served in those unique glasses shall be delightful in taste, not causing any dizziness or intoxication. It shall be mixed with water from Salsabeel, a spring in paradise Earlier, we have mentioned that the wine shall be mixed with Kafoor. This means that water from both springs shall be used, depending on the occasion, so as to strike the perfect balance. So much about virtuous people. Those who have attained proximity shall drink the pure and undiluted water of this spring. Ikrimah رحمة الله عليه said that Salsabeel is a spring in paradise. The water gushes forth with great speed, it is very light, sweet, fragrant and delightful in taste. It is easy to drink and well-becoming. Along with all those blessings, there shall be handsome, young boys, ever-ready to wait upon them and serve them. These boys shall be forever young. Neither shall they grow old, nor shall their beauty ever decrease. They shall be dressed in elegant raiment's and adorned with price less jewelry. They shall be in great number, always busy, running one errand or the other. They do their work in such an excellent manner that watching them is sheer pleasure. Their similitude is that of white, lustrous pearls which are scattered everywhere. Indeed, there could be no better way to describe them - tall lads with fair, radiant faces, dressed in splendid garments, adorned with exquisite jewelry, obedient to their masters, rushing to and for, ever -willing to please them and to serve them. They are innocent and well mannered beyond

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description; in their ceaseless hustle, bustle, they indeed seem to look like radiant, luminous pearls that have been strewn all over paradise.

Sayyidina Abdullah bin Umar رضی اللہ عنہ says that every individual in Paradise will have one thousand servants who will be engaged in different chores.

Then He says "O Prophet! Wherever you look in Paradise you will find bounties and a vast empire. You will see that every inch of land is peace and comfort and light. According to a sahih hadith when the last person of hell will be allowed to enter Paradise, Allah will tell him "I give you a Paradise similar to the world-rather ten times more than the world." According to the hadith earlier mentioned, reported by Sayyidina Ibne Umar رضی اللہ عنہ, an inferior jannati will be granted a jannah (heaven) the journey of which will last for 2000 years. He will be able to see at the same time both the distant and the things close to him. This is how and low ranking jannati will be, imagine the status of a high ranking jannati and his bounties.

"O Allah! O the one who provides us mother's milk without any effort or due from our side. We beg with humility that you fulfill the desires of our greedy self and grant us Jannatul Firdous. Though we do not have the deeds but we have Eeman and Your mercy is not dependant on deeds. Ameen! *(Translator)*

According to a very ghareeb hadith of Tabrani an Abyssinian came to the Holy Prophet صلی اللہ علیہ وسلم. The Prophet صلی اللہ علیہ وسلم said to him that you can ask anything you want to understand. He said "O Messenger of Allah! You have been granted superiority over us through your appearance and through Prophet-hood. Tell me! If I also believe in the things you believe and I also perform the deeds you perform will I also accompany you in Paradise?" The Prophet replied "Yes! By Allah in whose hand is my soul that the black people will be granted a color so white that it will be seen from a thousand miles." Then the Holy Prophet صلی اللہ علیہ وسلم said whoever says لا الہ الا اللہ —— a promise is done on account of him with Allah and if someone says سبحان

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اللہ وبحمدہ, 1,24,000 virtues are written for him." One man then said "O Messenger of Allah! What will cause our destruction then?" The Prophet صلی اللہ علیہ وسلم replied that a man will bring with him so many virtues that if put on a big mountain they will become a burden on the mountain. But then Allah's favours will confront these virtues and may destroy them all unless Allah's Mercy befalls him. At that time this surah was revealed till ملکا کبیرا. The Abyssinian said to the Prophet صلی اللہ علیہ وسلم "Will my eyes also see in Paradise what your eyes will see?" The Prophet صلی اللہ علیہ وسلم replied in affirmative. He started crying until his soul left him. Sayyidina Abdullah رضی اللہ عنہ says that I saw the Messenger of Allah صلی اللہ علیہ وسلم buried him with his own hands (May Allah be pleased with him.).

Then the clothing of the people of paradise is being mentioned - that it will be made up of shiny green silk (سندس) it is high quality silk sticking to the body and there will silver bangles on their wrists. This will be the clothing of the pious and about those who are specially close. This is said at another place.

يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

They wear bracelets of silver and pearls and their clothes therein are (made of) silk. In addition to these outward bounties they will be offered great tasting, fulfilling and pure wine which will remove all inward and out ward vice including envy, malice, anger etc - as has been reported by Sayyidina Hazrat Ali رضی اللہ عنہ that when the people of Paradise will reach its gate they will see two streams. It will come to their minds that if they drink from one of the streams their hearts will be purified. They will bathe in the other stream after which their inward and the outward will be perfected, which is being mentioned here. Then for the sake of pleasing them, they will be repeatedly told that this is the reward of your deeds and an acknowledgement of your good effort- as is said at another place:

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كُلُوا وَاشْرَبُوا هَنِيٓـًٔا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾

Eat and drink at ease for that which you sent on before you in past days *(Al-Haaqqah verse 24)*

And at another place:

وَنُودُوٓا أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

And it shall be called out to them that that is the paradise which you shall inherit because of what you used to do.

Here also it is said that your effort is appreciated. Little action brings a lot of reward. May Allah make us from them. Ameen! *(Tafseer Ibne Katheer Vol 5)*

The Days and nights of Paradise

لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَـٰمًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

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They do not hear therein any vain talk except for peace and they get provisions therein mornings and evenings.

In Paradise days and nights are like this world. There is no darkness in Paradise but always light. When the curtains will fall and the doors will close people will know that it is evening and when the curtains will rise and the doors will open they will know that it's morning. There doors will open and close as per the wishes of the inhabitants of Paradise. These doors are so clean and transparent the outside can be seen through them. Since they were having days and nights in this world, they will get days or nights as they will desire. Since Arabs were having meals mornings and evenings, the same time has been mentioned here for the people of paradise otherwise they can get whatever they like, as much as they

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like and whenever they like.

The rain would shower virgins in paradise

These are the triumphant and fortunate people that they escaped hell and entered into Paradise. They will also get young virgins with raised chests and of their age.

Clouds will come over them and ask what do you want us to rain upon you? Then it will rain whatever they will wish. It will even rain virgins on them. *(Ibne Abi Hatim)*

They will be offered filled glasses of pure wine one after the other, which will not intoxicate them making them do vulgar or vain talk - as is mentioned at another place.

لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾

> There is no vain talk therein and no recrimination. (Quran 52: 23)

It is the house of peace which is free from every fault or evil. These are returns to the pious people for their virtuous deeds granted to them by Allah due to His fadhl, Karam, ihsan and inaam. *(Tafsir Ibn Kathir 5: 499)*

Rivers of milk, water, honey and wine

There are rivers of water in paradise in which water does not spoil nor does it smell foul. It is clear like pearls and is not murky nor dirty. Sayyidina Abdullah رضی اللہ عنہ says that the streams that come out of the mountains of musk are not only of water but also of milk, the taste of which does not change. It is brilliant white and very sweet, clean and delectful. According to a marfoo hadith that this milk is not of any animal but it is natural.

And there will be rivers of pure wine which pleases the one who consumes it and clears the mind. It neither stinks nor is it bitter-rather it is extremely good in appearance, great in taste and smell. It does not make you look or act stupid, nor does it intoxicate or give vertigos.

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According to a hadith this wine is not manmade, it is made by Allah's will. It has a pleasant colors and taste. There are also rivers of honey in Paradise - very clean, fragrant and delectful. According to hadith this honey is also not prepared by the honey – bees.

According to a marfoo hadith of Musnad Ahmad there are rivers of milk, water, honey and wine in Paradise – and streams and springs branch out from these rivers. This hadith is recorded in Tirmidhi and Imam Tirmidhi رحمۃاللہعلیہ has stated it as hasan sahih.

According to the hadith of Ibne Mardawiyah these streams come out of the Garden of Eden then are collected in a reservoir and from there they travel to all the gardens of Paradise.

According to another hadith when you pray to Allah pray for Jannatul Firdous. It is the best of Jannah, it is the source of all rivers of Paradise and above it is the throne of Rahman.

According to Tabarani when Sayyidina Laqeet Bin Amir رضی اللہ عنہ come with a delegation he asked the Holy Prophet صلی اللہ علیہ وسلم that what is inside Paradise? The Prophet صلی اللہ علیہ وسلم replied "Rivers of clean honey and rivers or wine which does not intoxicate and does not give headache, and rivers of milk which does not spoil and rivers of water which does not get stale and many types of fruits; strange, in comparable, fresh and pure wives for the saaliheen (Righteous men) and they will themselves be saalihat (Righteous women). They will derive pleasures from them like the pleasures of this world – but there will not bear any children there.

Sayyidina Anas رضی اللہ عنہ says that to think the rivers of Paradise are like the rivers of this world, running in dug up land and ditches – no, no! By Allah they are running uniformly on clean land. Their banks are tents of various pearls, their soil is pure musk. There they have all kinds of fruits and flowers as Allah says at another place.

فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾

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Wherein is every kind of fruits in pairs?

With all these favours what a great favor it is that the Lord is pleased. He has granted them His forgiveness. He has rewarded them and is pleased with them - now there is nothing to worry about. *(Tafseer Ibne Katheer 5: 102-103)*

Six things will not be in Paradise

Paradise will have every thing except six things (1) death 2) sleep (3) envy (4) impurity (5) old age (6) beard - men will remain young and without beard. *(Mishkat, Bab Sifatul Jamuah, Akhirat Ki yad, Malfoozate Aqdas Maulana Iftikharul Hasan Kandhalwi pg 30)*

Eight questions of Sayyidah Umme Salmah رضی اللہ عنہا and the replies of the Prophet صلی اللہ علیہ وسلم

Sayyidah Umme Salmah رضی اللہ عنہا says:

1) **Question:** I said "O messenger of Allah! Tell me about Hoorain?

Answer: Prophet صلی اللہ علیہ وسلم replied, "They are fair, with big eyes, dark black long hair like the feathers of vultures."

2) **Question:** I said "Tell me about "لؤلؤ مکنون"?

Answer: Prophet صلی اللہ علیہ وسلم replied "They are clean and shining like a pearl just taken out of its shell which has not even been touched.

3) **Question:** I said what is the explanations of خَیْرَاتٌ حِسَانٌ?

Answer: The Prophet صلی اللہ علیہ وسلم said "Of good morals and good looking.

4) **Question:** I said "What is meant by بَیْضٌ مَّکْنُوْنٌ?

Answer: The Prophet صلی اللہ علیہ وسلم said "Their fragility and softness is like that of the membrane inside an egg.

5) **Question:** I asked the meaning of عُرُبًا اَتْرَابًا?

Answer: The Prophet صلی اللہ علیہ وسلم replied "It means the Muslim women of Paradise who had attained old age in

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this world. Allah created them all over again as virgins and beloved of their husbands. They will also love their husbands and will be of same age as their husbands.

6) **Question:** I asked "O Messenger of Allah! Who is better? The woman of this world or the hoorain?

Answer: The Prophet صلى الله عليه وسلم replied "The woman of this world are much superior than hoorain - just as outer fold of a garment is better than the inner fold.

7) **Question:** I asked "What is the reason for this superiority"?

Answer: The Prophet صلى الله عليه وسلم replied "prayer , fasting and worshipping Allah Allah has decorated their faces with light and their bodies with silk-white silk and green silk and yellow golden silk and yellow golden jewelry, bakhoordan made up of pearls and combs of gold. They will be saying:

نَحْنُ الْخَالِدَاتُ فَلَا نَمُوتُ اَبَدًا
وَنَحْنُ النَّاعِمَاتُ فَلَا نَبْاَسُ اَبَدًا
وَنَحْنُ الْمُقِيمَاتُ فَلَا نَظْعَنُ اَبَدًا
وَنَحْنُ الرَّاضِيَاتُ فَلَا نَسْخَطُ اَبَدًا
طُوْبٰى لِمَنْ كَانَ لَنَا وَ كُنَّا لَهٗ

We will live forever never die.

We are the favoured ones and we will never be poor or deprived of favours.

We are going to remain here and never go on a journey.

We are always pleasured with our husbands and are never displeased with them.

Fortunate are those whom we belong to and for whom we are.

8) **Question:** I asked "O Messenger of Allah! Some women

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are married to two, three or four husbands (in their lives), thereafter they die. If after her death she enters Paradise and so do all her husbands who will she be given to?

Answer: The Prophet صلى الله عليه وسلم replied "She will be given the right to decide whom she wants to live with. She will then select the once who was the most kind to her. She will say to Allah "O Lord! He was very kind to me. Arrange my marriage to him. *(Tafseer Ibne Katheer 5: 255-256)*

The Fantastic Nature and beauty of Hoor of Paradise

According to the famous mutawwal hadith of Hoor, the Prophet صلى الله عليه وسلم will intercede for all the Muslims to enter Paradise. Allah will say I accept your intercession and permit you to take them to Paradise. The Prophet صلى الله عليه وسلم says then I will take them to Paradise. By Allah the people of Paradise would know their homes and wives much more than you do. Every Jannati will have 72 wives which will be created by Allah.

Two wives out of these will such that they will be superior to others due to their worship. The Jannati will go to one of these two wives, she will be in the upper room which will be madeup of Ruby ياقوت, on a bed which will be made of gold strings with embedded stones. She will be wearing seventy dresses. All of them madeup of thin green, shinning pure silk, she will be so sensitive and filled with light that if the jannati puts his hand on her waist and see through her chest he will clearly see his hand on her waist and see through her chest his hand will be clearly seen. There will be no such barrier as clothes, flesh, bones. Just as if we make a hole in morwareed and insert a string in it, the string is visible from outside, similarly the marrow of her shin will be visible. The body of the jannati will also be the same. In short they will be mirrors for each other. He will gain pleasure from her-neither he will tire nor will she, neither his desire will finish nor hers. Whenever he go to her he will find her a virgin. Neither his organ slows down nor does he get fed up-but there will be no such water that discomforts you. So he'll be busy when he hear a voice saying "We know well that your desire

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with her will not be fulfilled nor will her desire be fulfilled with you but you have other wives too. Now he will come out and go to each of his wives. Every wife he meets he will say spontaneously. "By my Lord! There is nothing better than you in Paradise nor do I love anything more than I love you. *(Tafseer Ibn Katheer, Vol V)*

Sayyidina Abu Hurairah رضی اللہ عنہ asked the Holy Prophet صلی اللہ علیہ وسلم "O Messenger of Allah! Will the people of Paradise also copulate"? The Prophet صلی اللہ علیہ وسلم replied "Yes. By Allah in whose hands is my soul, they will do it very well, in the best manner. When separated she will again immediately become a pure virgin."

Prophet صلی اللہ علیہ وسلم said that "A mumin (believer) will be given the strength to go to so many women." Sayyidina Anas رضی اللہ عنہ asked "Will he have so much strength?" The Prophet صلی اللہ علیہ وسلم replied "He will have the strength of one hundred men." According to a hadith of Tabrani he will go to one hundred virgins everyday. Hafiz Abdullah Maqdasi رحمۃ اللہ علیہ says for me this hadith fulfills the conditions of sahih. واللہ اعلم. The women of Paradise are beloved of their husbands. They will love their husbands and the husbands will love them. *(Tafseer Ibne Katheer Vol V)*

The women of Paradise will rule the hearts of their husbands

The women of Paradise will rule the hearts of their husbands they are good in conversation and earn the pleasure of their husbands through their conversation. Their talk is sweet and filled with noor. As recorded in Ibn Abi Hatim they are called Arab because their language will be Arabic Atrāb means 'of same age' which will be 33 years. It also means that her nature and creation is the same as of her husband- they will therefore both remain happy, what he dislikes she also dislikes. Another meaning given is that they will not have for each other feelings of envy or malice. All women will be of same age and therefore will freely mix and play with each other.

According to a hadith of Tirmidhi these women of Paradise will gather in a refreshing garden and will sing in such beautiful

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voices that were never heard before. Their song will be the same as mentioned earlier. As per Abu Ya'ala following will also part of their song:

نَحْنُ خَيْرَاتٌ حِسَانٌ
خُبِئْنَا لِأَزْوَاجٍ كِرَامٍ

We are pure, clean and beautiful women
Which were kept hidden for the men of honour.

From Hazrat Abu Sulaiman Darami رحمة الله عليه it has been recorded that I once started my dua after Tahajjud prayer. It was so cold that it was difficult to raise the hands. I therefore made dua with one hand and in the process I went to sleep. I saw a dream in which I saw a hoor, so beautiful and filled with noor, the like of which I had never seen before. She said to me "O Abu Sulaiman! You were making dua with one hand only. Don't you realize that Allah is looking after me with his special bounties just for you for the last five hundred years. *(Tafseer Ibn Katheer vol V)*

Lets visit the Garden of Eden which has five thousand gates, every gate having five thousand Angels.

The attributes of the inhabitants of Paradise are being discussed and also the glad tidings of their good fate in this world and the hereafter. They are not like the hypocrites that they break their promises and become unfaithful it is the sign of a hypocrite that he breaks his promises, uses foul language, tells lies, and commits breach of trust.

The righteous keep their relations good with their relatives, give charity to the poor, they adhere to the virtuous deeds as commanded by Allah - they fear Allah, do good deeds to follow the commands of their lord and refrain from evil deeds because they do not want to disobey their Lord. They are conscious of the fact that they will be held accountable on the judgment day, that is why they refrain from sins. They enjoin good and do not leave the middle path. They always want to obey their Lord. Even if their nafs pulls them towards the unlawful they stop it and

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remind it of the rewards of the Hereafter and so abstain from disobedience of Allah earning His pleasure. They guard their prayers; perform rukoo and sajdah (prostration) with Khushoo and khuzoo (fear of Allah & humility). They give to those Allah has commanded them to give. They do not miss the blessings of the poor & needy. They spend in the path of Allah openly and discreetly day and night, all the time.

They return goodness to those who harm them and friendship to those who treat them with enmity. They are tender to those are rebellious. They suffer from oppression yet are kind to the oppressor. Quran teaches us:

ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ

Let go in a beautiful manner: *(Quran 41: 23)*

Even your enemy will become your friend. Fortunate are those who do sabr and attain this status - a good ending awaits such people. That good ending and the best of houses is paradise which will last forever.

Sayyidina Abdullah Bin Amr رضی اللہ عنہ says that one of the palaces of Paradise is called Eden. It has several floors and towers having five thousand gates every gate having five thousand angels. This place is reserved for the Prophet's علیہم السلام Siddiqeen (Righteous) and the martyrs. Hazrat Dhahak رحمۃ اللہ علیہ says it is a city in Paradise which will be inhabited by the Prophets where they will see their loved ones with them.

Their forefather, their children, grand children and their spouses who were righteous will also accompany them and will be enjoying the pleasures which will cool their eyes. In fact if someone's deeds were not good enough to bring him to this level, Allah will raise his rank to this level and grant this supreme status. Allah says:

وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

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> Those believers whose children follow them in (matters of) faith, we unite them together.

To bless them and to say salam to them angels keep coming to them from every gate. This is also a favour of Allah so that they remain joyful all the time - they are in the neighbour - hood of Prophets, siddiqeen and martyrs, they receive salam from the angels and are in Jannatul Firdous.

According to a hadith of Masnad "Do you know who will be first one to enter Paradise"? People replied "Allah and His Prophet صلی اللہ علیہ وسلم know better." The Prophet صلی اللہ علیہ وسلم said "The first -people to enter Paradise are the poor and the migrants who did not enjoy the pleasures of life? Who suffered hardships, whose desires remained in their hearts until death came to them. The angels of mercy will by commanded by Allah to go and give them glad tidings. The angels will say "O Allah! We are the inhabitants of Your heavens and are the best of Your creations. Are You ordering us to go to them and say salam to them and give glad tidings. Allah will reply "These slaves of mine only worshipped me, did not associate partner with me, they remained deprived of worldly comfort and suffered hardships. Their needs were not fulfilled yet they remained patient and grateful." Then the angels will gladly run towards them. They will enter from every gate, say salam to them and give glad tidings.

According to Tabrani the first people to enter paradise are of three types. The poor immigrants who obeyed whatever orders they were given. They had needs but they were never fulfilled until they died. Allah will call Paradise on the Day of Judgment. It will come decorated with all its bounties and pleasures. Then a voice will be heard "Those slaves of mine who did jihad, who suffered oppression, who fought in my way-where are they? They should come toward and enter paradise without any accountability.

Then the angels will fall into prostration and will say "O Lord! We engage in your praise day and night. Who are these people who are given preference over us. Allah will say "These are

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those people who did jihad and bore hardships in My way. Now the angels will rush towards them from every gate, say salam and give them their blessings for what an excellent return they got for their sabr.

Sayyidina Abu Umamah رضی اللہ عنہ says that believers will sit on their thrones in Paradise leaning gloriously against their pillows Rows of servants will be standing here and there. The angels will ask the servant at the gate for permission to enter. The servant will convey the message to the servant standing next to him, he will convey it to the one next to him and so it will happen until the message reaches the momin who will grant the permission- The permission will be communicated in the same manner from our servant to the other and so will the gate open and the angel will enter. He will say salam and go back. *(Tafseer Ibne Kathir, Vol III)*

The Pain of worship is over. You get what you wish for:

Hazrat Wahab رحمۃ اللہ علیہ says that there is a tree in Paradise called Tooba. A rider may run under it for 100 years but it will not end. It is fresh like a garden in bloom. Its leaves are wonderful, its fruit smell of ambergris, its pebbles are rubies, its soil is camphor, its mud is musk, rivers of wine, milk and honey from its roots. Under it takes place the gatherings of the people of Paradise. As they will be sitting the angels will bring them she-camels whose chains will be of gold and their faces like glowing lamps their hair will be soft like silk and on them will be embedded gold. Those she camels will be presented to them and the angels will say these have been sent for you and you have been invited in the court of Allah. They will mount on them. Their speed will faster than that of birds. The people of Paradise will walk side by side. Even the ears of the she-camels would not touch another, so obediently they will walk. The trees will got out of their way so that they are not separated from each other –and so will they reach Allah, the Rahman and Raheem. Allah will removes the veil from His face. They will see their Lord and say:

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اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَحَقٌّ لَّكَ الْجَلَالِ وَالْاِ كْرَامُ

In replay Allah will say:

اَنَا السَّلَامُ وَمِنِّى السَّلَامُ

You have earned My Mercy and My love. Welcome to those slaves of Mine who feared me without having seen Me and they remained faithful to Me. The people of Paradise will say "O`Allah! Neither did we rightfully worship You nor did we truly realize Your status. Allow us to prostrate in front of You." Allah will say "This is not a place for effort nor worship. This is a place of bounties, comfort and affluence. The pain of worship is over. It is time to rejoice. You will get whatever you wish, I will give it to you." And so will they make their wishes. The smallest wish will be that "O Allah! You created in the world in which People were enjoying are the pleasures. I want that You grant me everything that was available in the world from the beginning till the end. Allah will say "You have wished for nothing. It is much inferior to your status." But We grant it to you. There can be no shortage in My forgiveness and in what I can give." Then Allah will say: "Grant them the things their minds cannot even imagine" - and so will they be given until all their desires are fulfilled.

Among these things will be speedy horses. Every four horses will be carrying a throne of rubies, every throne will have a space of gold, every space will have a floor from Paradise.

On these will be two big-eyed hoors who will be wearing two dresses each of Paradise having all the perfumes and colours of Paradise. Their faces will shine from these tents so much that it would seen like they are sitting outside the tents. The marrow of their shins will be visible from outside like a thread is woven into red ruby and is seen from above. Both will know about her superiority over the other like the sun's superiority over a stone. The Jannati will have the same view about them. He will go unto them and fondle them. They will see him and say Pray Allah! We had not even dreamt that we would get a husband like you. Then by Allah's command they will return in rows as before and

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reach their destinations. Just imagine what bounties Allah, the Bestower has granted them.

They will be with the people of high status in the upper floors made of pearls, doors made of gold. Their thrones will be made یاقوت of hand floors of thick soft silk. Their pulpits will be made of light the brightness of which will be superior to the brightness of the sun. Their palaces will be in the higher illiyeen (عِلّیّین), and will be made of rubies illuminated - with their light one may lose his eyesight but Allah would not let that happen. The palaces made of red rubies will have green silk floors and the ones made of yellow rubies will have red velvet floors and gold and emerald will be embedded on them. The legs of the thrones will be made of jewels and ceilings mode of pearls. Their towers will be made of corals and divine gifts will arrive there before they will reach. On their thrones will be flooring of premium soft and smooth silk.

They will mount their horses and proceed to Jannah (heaven). They will see that near their houses are angels welcoming them sitting on illuminated pulpits. They will give them a glorious welcome. They will congratulate them and shake hands with them. Then they will enter their houses and find the bounties of their Lord. They will find two lush green gardens and two gardens with blooming flowers and fruits near their palaces. Their will be two free flowing streams and pairs of fruits of every type and in tents will be innocent; purdah observing hoors. When they have found the comfort of this place, Allah will say to them "O my beloved slaves! Have you found My promise to be true? Are you happy with Me rewards? They will say "O Lord we are extremely happy, very pleased, delighted - You also be pleased with us." Allah will says "If I was not pleased with you why would I have made you My guest? Why would I have left you see Me? Why would My angels have shook hands with you? Remain in happiness and comfort and peace. These bounties of Mine will not get less." At that moment they will say "All praise is for Allah who removed grief from our lives and brought us to a place where we have no pain, no

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sorrow. It is indeed His bounty. He is Oft-Forgiving and Kind.

This is authenticated by sahihain. According to the traditions mentioned in these books Allah will say to the last person entering paradise "Ask"! He will ask for the things he would desire and Allah will keep granting him until his all desires are fulfilled. Then Allah will remind him to ask for such and such thing. He asks and he will get. Then Allah will say "I have given you all this and I grant you ten times more than this."

According to a Hadith Qudsi of Sahih Muslim "O My slaves! Even if all of the mentioned who came before you and will come after you, stand in a plain and pray to Me! I will fulfill all their desires but My Kingdom will not reduce even as much as the water of a sea, after a needle is dipped in it. *(Tafseer Ibn Katheer, Vol III)*

Words of Admonition

1) Sayyidina Abu Zar Ghaffari رضی اللہ عنہ said "O Messenger of Allah What were the scriptures of Moosa علیہ السلام!" The Prophet صلی اللہ علیہ وسلم replied "They contained words of admonition." (eg. They contained the following):

   i) I am amazed at the person who believes in death yet he is happy.

   ii) I am amazed at the person who believes in hell and still he laughs.

   iii) I am amazed at the person who believes in destiny yet he exhausts himself.

   iv) I am amazed at the person who has seen world to be temporary yet he is satisfied and pleased with it.

   v) I am amazed at the person who believes in the accountability of judgment day yet he does not perform the (necessary) deeds. *(Hayatus Sahaba vol III)*

2) Sayyidina Umar رضی اللہ عنہ wrote this in a letter to his son Sayyidina Abdullah Bin Umar رضی اللہ عنہ:

   i) اما بعد I advice you to fear Allah, for the one who fears Allah, Allah protects him against every evil and

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fitnah and the one who rely on Allah, Allah is sufficient to him in all matters.

ii) And the one who leands Allah Taalla that is he spends on others for the sake of Allah, Allah grants him an excellent return.

iii) And the one who is grateful to Allah, Allah increases His favours upon him.

iv) And Taqwa (piety) should always be your aim and a support, a pillar for your deeds and a source of purifying your heart.

v) If anyone lacks intentions his deeds are invalid.

vi) Anyone who performs a deed without the intention of earning reward will not earn any reward.

vii) Anyone who lacks mercy will not benefit from his wealth.

viii) One should not wear a new dress if his old dress is not worn out.

3) Hazrat Uqbah Bin Abus - Sahba رحمة الله عليه says that when Ibne Muljim stabbed Sayyidina Hazrat Ali رضى الله عنه, Sayyidina Hasan رضى الله عنه came to him and he was crying. Sayyidina Hazrat Ali رضى الله عنه said "My son! Why are you crying?" he replied "Why sould I not cry? It is your first day of the Hereafter and the last day in this world." Sayyidina Hazrat Ali رضى الله عنه said "Hold firmly on to four plus four things (eight). If you do these eight things then none of your deeds will harm you." Sayyidina Hasan رضى الله عنه said "Father what are those things". He said:

i) The greatest wealth is wisdom i.e. wisdom benefits you more than your wealth.

ii) And the greatest deprivation is to be a fool.

iii) The greatest fright and loneliness is pride and self-liking.

iv) The greatest virtue is good morals. Sayyidina Hasan رضى الله عنه says "I said, father these were four things. What are the other four things?" He said:

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v) Keep away from the friendship of a fool because in the attempt of benefiting you he will harm you.

vi) Keep away from the friendship of a liar because he brings close to you the one who is away from you, that is your enemy and takes away from you the one who is close to you, that is your friend.

vii) Also keep away from the friendship of a miser because he will leave you when you would need him desperately.

viii) Keep away from the friendship of an evil person because he will sell you in return for something petty. *(Hayatus Sahabah vol III)*

4) Hazrat Saeed bin Musayyab رحمۃ اللہ علیہ says that Sayyidina Umar Bin Khattab رضی اللہ عنہ stated eighteen things to people which are all full of wisdom. He said:

i) If anyone treats you through disobedience to Allah, you cannot punish him in any other manner except through obedience to Allah.

ii) Try to perceive your brother's matter positively. But if it is not possible then that is something else.

iii) And what ever says the tongue of a Muslim, if you can deduce any good meaning out of it the do not assume a bad meaning.

iv) If anyone does things due to which people think ill of him then he should not accuse people of thinking ill.

v) Anyone who guards his secret, retains his authority.

iv) Be with the truthful brothers. Remain in their shade of goodness because in your affluence and good times they will become a source of your adornment and in bad times they will provide you security.

vii) Do not engage in useless activities.

viii) Do not inquire about what has not come to you

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because you are not yet relieved from the requirements of what has come to you.

x) Do not take your need to the one who does not want you to succeed.

xi) Do not take lightly a false oath otherwise Allah will destroy you.

xii) Do not be with the evil people otherwise you will also learn evil from them.

xiii) Keep away from your enemy.

xiv) Also beware of your friend. But not if he guards his trust and a trust worthy person is the one who fears Allah.

xv) Visit graveyards and fear Allah.

xvi) Observe humility in obedience to Allah.

xvii) When you disobey Allah, seek His refuge.

xviii) And in all your matters, seek advice of those who fear Allah because Allah says:

إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُاْ

It is only those who have knowledge among His slaves that fear Allah *(Surah Fatir: 28)* *(Hayatus Sahabah Vol III)*

The Curse of Ignorance

A man had two sons. He had distributed his wealth during his life time. After his death a tree sprouted in middle of the farm of the two brothers. Unfortunately it was an acacia tree. They started quarrelling each other, each one claiming that the tree belonged to him. Eventually the case was brought to a court where it lasted for thirty years. They lost all their wealth in the process: Finally the verdict was given that the tree should be cut into two and one half be given to each brother. May Allah protect us from such ignorance?

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Old Age and the various stages of life

ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾

Allah is He who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createdh what He will. He is the Knower, the Mighty. *(Surah Rum: 54)*

Explanation: Observe the rise and fall of man. His reality is earth, then a liquid, then a clot of blood, then, a piece of flesh, then his bones are formed. Then the flesh covers them and the soul is entered into it. Then he comes out of mothers womb weak and feeble, then he slowly grows and gets stranger, he sees the good times of his childhood, then he enters his youth - and This is when his growth stops. He begins to loose his strength, his abilities. He attains middle age, then old age and finally he gets too old.

This fall after rise is a great admonishment - that you have lost courage, your eyesight, your hearing, your walking, every thing has become weak and with time all abilities will give up. The body gets wrinkles, cheeks become hollow, teeth are gone, hair turns grey - this is the weakness after strength. Allah does what He wills. To create and to destroy are small manifestations of His powers. All creation is His slave, He is their Master. He is the Knower, the All - Powerful. No one has this much knowledge nor this much power. *(Tafseer Ibn Katheer Vol IV)*

Allah grows the sadaqah (charity) from Halal Rizq (lawful subsistence) in His right hand

According to a Sahih hadith if someone gives away even one date as sadaqah but it is from Halal Rizq then Allah Rahman and

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Raheem keep it in His right hand and grows it like grow a baby horse or a baby camel, until that date gets bigger than the mountain of Uhud.

Allah Taala is our Khaliq (Creator) and Raaziq (Sustainer). Man came out of his mother's womb naked, with little hearing & sight and having no strength. Then Allah grants him everything - wealth, property, livelihood, business, in short Allah grants him so many favours. According to two companion's رضی اللہ عنہم who came to see the Holy Prophet صلی اللہ علیہ وسلم, he was busy doing some task. We also helped the Prophet صلی اللہ علیہ وسلم. Then he said "Look! When the head starts shaking even then one is not deprived of sustenance. Man comes to this world naked and hungry. Not even a shred covering his body, then Allah provides him sustenance. After this life he will give you death and then resurrect you again on the judgment day. Anyone other than Allah whom you worship does not have power over any of these things. Allah alone is the Creator, the Provider and the Owner of life and death. He will bring back to life all creation on the Judgment day. The most Sacred, the most Glorious, the most Majestic is free from any partners, there is no one like him nor does He have children or parents. He is Ahad (احد) and samad (صمد). He has no parents and no children. There is no one like Him. *(Tafseer Ibn Katheer Vol IV)*

The Advice of Hazrat Luqman

One Saying of Hazrat Luqman Hakim is that when something is entrusted to Allah's Ta'ala, He ensures its safety.

Hazrat Luqman also said to his son that when you enter a gathering first say salam in the Islamic way and then sit at one side of the gathering. If others do not speak you also remain silent. If they engage in Allah's remembrance then you try to engage in it more than others. And if they start to gossip? Then leave that gathering.

It is reported that when he sat down to give advice to his son he kept a bag filled with mustard seeds with him and with every advice he would take one seed out of the bag - until the bag was

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completely empty. He then said "Son! Had I given so much advice to a mountain it would have shattered into pieces." His son also met the same fate.

The Prophet صلى الله عليه وسلم said the he saw that three of the Abyssinians are the leaders of people of Paradise - Luqman Hakeem رحمة الله عليه Najashi and Bilal رضى الله عنه. *(Tafseer Ibne Katheer, Vol IV)*

Religious Poor People - The Kings of Paradise

The Prophet صلى الله عليه وسلم said the kings of Paradise will be those people whose hair are dishevelled, besmeared with dust. If they want to visit affluent people they do not get permission. If they want to marry in a reputed family their request meets refused. They are not treated with justice. They die before any of their desires are fulfilled and so their desires remain unfulfilled in their hearts. On the judgment day they will be given so much noor that if it is distributed it will be enough for the whole world.

In the poetry of Hazrat Abdullah bin Mubarak رحمة الله عليه he said that many people who are considered lowly in this world, will be given a kingdom on the day of judgment. They will be the honour ones. They will be occupied in the gardens, the rivers, the bounties and the pleasures.

The Prophet صلى الله عليه وسلم said that Allah says "My wali I like the most is the momin who lacks wealth, is weak, offers prayers, performs act of worship, obeys me openly and secretly, is not respected and honored by the people, is not noticed by the people and he is patient in this condition." Then the Prophet صلى الله عليه وسلم snipped his fingers and said "Death comes to him early. He leaves little inheritance. There are very few women who cry over him."

The Prophet صلى الله عليه وسلم says that Allah's most beloved slaves are the poor who move about with their religion. Wherever the religion is in danger they move from that place. On the day of judgment they will be assemble with Eesa عليه السلام. *(Tafseer Ibn Katheer Vol IV)*

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The manner of Supplicating

1) One should supplicate to Allah alone.

Supplicate to Allah only, do not call anyone in time of need because dua is the pearl of worship and only one worthy of worship is Allah. The Quran says:

لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾

Unto Him is the real prayer. Those unto whom they pray besides Allah respond to them not at all, save as (is the response to) one who stretcheth forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray. *(Surah R'ad: 14)*

In other words Allah alone has all the powers to fulfill our needs. No one also has the power. Everyone depends on Him. There is none except Allah who hastens to the supplications of His slaves and answers them.

يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾

O Mankind! You are all paupers unto Allah and Allah,. He is Absolute, Owner of Praise. *(Surah Fatir 15)*

The Prophet صلى الله عليه وسلم said that Allah said:

"O My slaves! I have made upon myself zulm unlawful.

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Therefore, you also consider it for each other unlawful. Each one of you is misguided except the one whom I give guidance. Thus seek guidance from Me and I will give it to you. O my Slaves! Each one of you is in need of food except the one whom I have fed. Therefore pray to Me for your livelihood and I will give it to you.

O My slaves! Each one of you is naked except the one whom I give clothing. Thus pray to Me for your clothing and I will give it to you.

O My slaves! You sin during night and during the day and I will forgive all the sins. *(Sahih Muslim)*

And the Prophet صلی الله علیه وسلم also said "One should pray to Allah for all his needs - even if his shoelace is broken he should pray to Allah and if he needs salt he should pray to Allah." *(Tirmidhi)*

It means that even for our petty needs we should seek help from Allah. There is no one to listen to our prayers and fulfill our needs except Allah.

2) Do not pray for the impermissible and the inappropriate

Pray to Allah for things that are lawful and pure. To pray to Allah for unlawful things is an extremely disrespectful and shameless act, it is like ridiculing your religion.

Similarly one should not pray for things which Allah has pre-ordained and which cannot change. For example a short man may not pray for getting taller, a man who is too tall may not pray for getting shorter, someone might pray for everlasting youth. Quran says:

وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ

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And set your faces upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). *(Sura A'raf 29)*

3) Make dua (pray) With sincerity and Conviction

Make dua (pray) with deep sincerity and pure intention. And with this conviction that the God you are supplicating to is fully aware of your condition and is very Kind to you. He is the One Who listens to our dua (pray) and accepts it. Keep your dua (pray) free from showing off and shirk (polytheism). Quran says:

فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ

So call unto Allah making religion pure for Him. *(Al-Mumin 14)*

And in Surah Baqarah Allah says:

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

And when My servants question thee concerning Me, then surely I am near. I answer the prayer of the supplicant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright *(Surah Baqarah 186)*

4) Dua (pray) Should be made with full attention and from the core of the heart

Dua (pray) should be made with full attention and from the core of the heart and have good hope from Allah Ta'ala. Instead of thinking about your mountain of sins think about the Infinite mercy, forgiveness and the generosity of your Lord.

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That dua is not a dua (pray) if the person supplicating is negligent and carelessly uttering a few words from the tip of his tongue and he does not have good hope from Allah Ta'ala. According to a hadith:

Supplicate to Allah with communication that your dua will be accepted. Allah does not accept a dua which comes from a negligent, carefree heart. *(Tirmidhi)*

5) Make dua (pray) with humility and with fear of Allah

One should make dua (pray) with humility and with khushoo and Khuzoo (Fear of Allah & humility). Khushoo and khuzoo (Fear of Allah & humility) means that your heart trembles from the fear, the Majesty, the might of Allah and this fear is outwardly also oblivious - your head is but, your eyes lowered, your voice is lowered, eyes are used, everything his pointing out your helplessness. The Prophet صلى الله عليه وسلم saw one man playing with his beard while making dua. He said "If his heart had Khushoo (Fear of Allah), his body would also show Khushoo (humility)."

Actually while making dua one should tremble with the thought that I am a poor, empty handed man who has nowhere to go. If here my prayer is rejected where also would I go. I have nothing of my own, everything has been given to me by Allah. If Allah decides not to give me there is no one in this world who can give me anything. Allah is the Owner of everything, He has all the treasures. I am a pauper and I am humble. Quran Kareem says:

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا

Call unto your Lord humbly and in secret *(Aara: 55)*

Being a slave of Allah entails that the slave pleads and cries unto Allah with humility and a feeling of helplessness. His heart and mind, feelings and emotions and his limbs should bow in front of Allah. His inward and outward should be in a state of begging and pleading.

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6) Make dua (pray) quietly and secretly

Make dua (pray) quietly & secretly. Plead Allah but do not display your crying and begging your humility and your pleading should only be in front of Allah.

No doubt you can also make dua loudly but this should be done either when you are alone or when you are making dua (pray) in a gathering - then you should supplicate loud and clear so that people say Ameen. Under normal circumstances you should make dua quietly and ensure that your begging and pleading is not to impress people.

وَٱذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْآصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾

And do thou remember thy Lord with thyself humbly and with awe below thy breath, at morning and evening. And be thou not of the neglectful *(Aaraf: 205)*

Praising the worship of Sayyidina Zakaria عليه السلام the Quran says:

إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ﴿٣﴾

When he cried unto His Lord a cry in secret *(Maryam: 3)*

7) Do a good deed before making dua or mention a good deed before doing so

Perform a good deed before making dua like giving charity, feeding the hungry, or performing voluntary forms of worship. And if God forbid, you are caught in a hardship then mention your deeds which you performed with complete sincerity for Allah and then supplicate. The Quran says:

إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ

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> To Him ascend (All) the goodly words, and the righteous deeds exalt it. *(Al fatir 10)*

The Prophet صلى الله عليه وسلم once narrated the story of three people who were trapped in a cave on a dark night. These people mentioned their deeds committed with sinecrity and prayed to Allah and Allah then removed their hardship.

It happened so that three companions one night took refuge in a cave. Allah willed that a rock fell on the opening of the cave and trapped the three inside. It was a huge rock. It was not possible for them to remove it and open the passage. It was mutually agreed that they will pray to Allah making mention of their deeds committed with sincerity with the hope that Allah will accept their dua and provide them relief from this hardship. So said the first one:

"I used to be a shepherd and this was my means of sustenance. When I would return from the jungle I would give milk to parents and then my children. One day I came home late, at time when my parents were already asleep. My children were awake and they were hungry. But give milk to my children before my parents – I would not do it. I could also not bother my parents by waking them up. Therefore, all night long, stood with the milk the bedside of my parents. My children grabbed my legs and kept crying but I kept standing there till the morning. O Allah! I committed this act just for the sake of Thyself. Remove the rock through the blessing of this act."

The rock moved a little and could see the sky through it.

The second one said "I employed some workers and paid them their wages. But one man left without receiving his wages. When he returned after some time I said to him that these cows and goats and servants all belong to you. You can keep them. He said "For Allah's sake do not joke with me". I said "I am not joking – they really belong to you. The money you had left I invested it in a business, Allah gave barakah in it and whatever you are seeing is a result of it. O Allah! I.did this for the sake of Thyself. O Allah! Through the blessing of this act remove the rock from the

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cave's opening." Through Allah's Mercy the rock moved a bit further.

The third one said "I had a paternal cousin and I had deeply fallen in love with her. She asked for some money and I gave it to her. But when I wanted to fulfill my desires with her she said "Fear Allah and refrain from this sin." I immediately left and also decided not to take the money back from her. O Allah! You know very well that I did this for the sake of Your pleasure. O Allah! Through its blessing remove the rock from the caves opening."

Allah removed the rock from the cave and granted them relief from this hardship.

8) Race with one another for good deeds and Refrain from the unlawful

While praying for the fulfillment of your good intentions, strive to reform your life in accordance with the guidance given by Allah Ta'ala. Refrain completely from sins and the unlawful. In your every deed remember Allah's guidance and live a life of righteousness. If anyone eats, drinks, wears haram and desires that his dua is accepted then it is a great folly and stubbornness. For dua to the worthy of acceptance it is necessary that the words and actions are aligned with the deen.

The Prophet صلى الله عليه وسلم said that Allah is pure and accepts only what is pure." And Allah has commanded to the believers what he also commanded to His Messengers. He therefore, says:

يَـٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَـٰتِ وَٱعْمَلُوا۟ صَـٰلِحًا

O (You) Messengers! Eat of the pure and do righteous deeds (23:51)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَـٰتِ مَا رَزَقْنَـٰكُمْ

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O you who believe! Eat of the lawful things that we have provided you with *(2: 172)*

Then the Prophet صلی اللہ علیہ وسلم made mention of a man who after a long journey comes to the sacred place besmeared with dust - he raises both his hands towards the sky and says O Lord! O Lord! Even though his food is haram (unlawful), his drink is haram (unlawful), his clothing is haram (unlawful), he is brought up with haram (unlawful). How can the prayer of such a (rebellion and disobedient) person be accepted? *(Sahih Muslim)*

9) Frequently supplicate to Allah

.Supplicate to Allah frequently. Expressing your humility, your dependence on Him is in itself a form of worship. Allah has Himself commanded us to make dua (pray) and said that when My slave calls unto Me, I listen. Never get fed up of making dua (pray). Never wonder whether dua (pray) will change your destiny or not. Changing the destiny, accepting or rejecting dua is in the Hands of Allah who is All-Knower and all-Wise. Our job is to pray to him exececssively like a pauper, a needy person. Not for a moment should we consider ourselves independent. Prophet صلی اللہ علیہ وسلم said: "The most humble person is the one who is humble in his supplication." *(Tabrani)*

The Prophet صلی اللہ علیہ وسلم also said "For Allah nothing is more worthy of honour than dua. *(Thirmidhi)*

It is the characteristic of a believer that he calls unto Allah whether in comfort or in pain, in grief and in happiness he always puts his needs in front of Allah and persists with his dua (pray) for khair (Well being). The Prophet صلی اللہ علیہ وسلم said "Allah is angered with the one who does not supplicate to Him." *(Tirmidhi)*

10) Be Persistent with your dua (pray)

Trust Allah with regards to the acceptance of your dua. If you do not see the signs of acceptance of dua (pray) very soon never make the mistake of losing hope and quit. Instead of worrying about acceptance of your dua you should ensure that keep

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making dua (pray).

Sayyidina Umar رضی اللہ عنہ "I am not worried about acceptance of dua, I am worried only about making dua. If I am able to make dua, acceptance will follow it.

The Prophet صلی اللہ علیہ وسلم said "When a Muslim looks up to Allah for any of his needs, Allah does answer his call. Either He fulfills his need or He defers his desire to be fulfilled in the Aakhirah."

On the day of judgment Allah will call in front of Him one of His believing slave and will ask him "O My servant I had commanded you to pray to Me and I had promised that I will accept your supplication. Then did you supplicate Me?" he will say "I did , O Lord", Allah will say "Then I accepted your supplication. Did you not pray Me on such and such day to remove your grief from which you were suffering? And did I not remove your grief?" Allah's servant will say "It is wholly true My Lord!" Then Allah will say "I accepted your dua and fulfilled your desire in the world and on such and such day after suffering from another hardship you prayed Me O Lord! Grant me relief from this suffering - But you did not get the relief and continued to suffer." He will say "Indeed O Lord!" Then Allah will say "In return for this dua I have gathered for you several types of bounties in Paradise." And similarly he will ask about other needs and give the same reply.

Then the Holy Prophet صلی اللہ علیہ وسلم said that there will not be a single dua of a believer about which Allah will not say that I accept this dua in this world and this I have collected for your Hereafter. At that moment the believer will wish that none of his supplications' were accepted in the world. That is why one should always be praying to Allah. *(Hakim)*

The Inward and the outward should be clean while making dua (pray)

While making dua take care of the outwardly manners, cleanliness and purity. Your heart should also be free from impure thoughts and emotions and false beliefs. Quran says:

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إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾

Indeed, Those are allah's beloved who repents much and keep them clean.*(Surah Baqrrah 222)*

وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾

And magnify your Lord. And purify your self. *(Muddathir 3,4)*

First Pray for yourself than for others

Pray for others but begin with praying for yourself. In Quran Kareem two supplications of Sayyidina Ibrahim عليه السلام had mentioned from which we deduce this lesson:

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾

O my Lord! Make me one who performs As-Salat (pray), and (also) from my offspring, our Lord! And accept my invocation. Our Lord! Forgive me and my parents and (all) the believers on the Day when the reckoning will be established. *(14: 40,41)*

رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ

My Lord! Forgive me and my parents and him who enters my home as a believer, and all the believing men and women. (71: 28)

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Sayyidina Ubay Bin Ka'ab رضی اللہ عنہ says whenever the Prophet صلی اللہ علیہ وسلم would make mention of someone he would pray for him and he would start with praying for himself. *(Tirmidhi)*

13) Imam should pray a comprehensive prayer

If you are leading prayers you should always make dua for everyone. Quranic supplications are also mostly comprehensive.

14) Do not be narrow-minded while making dua (pray)

Do not be narrow -minded or selfish while making dua and do not make the mistake of thinking that Allah's mercy is limited thereby limiting the blessings of dua to yourself only. Sayyidina Abu Hurairah رضی اللہ عنہ said that a bedouin come to Masjid Nabwi. He offered prayers and started supplicating that O Allah! Have mercy on me and Muhammad صلی اللہ علیہ وسلم and do not have mercy on anyone else. On hearing this the Prophet صلی اللہ علیہ وسلم said "You have put limits to Allah's infinite mercy." *(Bukhari)*

15) Do not make effort to create rhymes

Avoid making effort on rhyming and make dua in a simple pleading manner. Do not sing or shake head. However, if spontaneously you say something which rhymes then it is alright. Some such supplications are also reported from the Holy Prophet صلی اللہ علیہ وسلم. For example Sayyidina Zaid Bin Arqam رضی اللہ عنہ has reported a very comprehensive dua from the Prophet صلی اللہ علیہ وسلم.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَّا تَشْبَعُ وَمِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ دَعْوَةٍ لَّا يُسْتَجَابُ لَهَا۔

O Allah! I seek Your refuge from a heart which does not have fear, from a nafs which does not have fortitude, from the knowledge that does not benefit, from a dua (pray) which is not accepted.

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16) Begin dua (pray) with praise of Allah and by sending peace upon the Prophet صلى الله عليه وسلم

Begin your dua with the praise of Allah and by sending peace upon the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said that when someone needs something from Allah or anyone else, he should first perform ablution and offer prayers then praise Allah and send peace upon the Prophet صلى الله عليه وسلم. Then he should present his need in the court of Allah." *(Tirmidhi)*

The Prophet صلى الله عليه وسلم assured that a supplication which reaches Allah with His praises and peace on the Prophet صلى الله عليه وسلم attains acceptance. Sayyidina Fudhalah رضى الله عنه says that the Prophet صلى الله عليه وسلم sitting in the mosque when a man came and offered prayers and said اَللّٰهُمَّ اغْفِرْلِي (O Allah! Forgive me). The Prophet صلى الله عليه وسلم on hearing this said "You made haste in supplicating." When you finish your prayers, first praise Allah, then recite Durood Sharif (benediction on Muhammad صلى الله عليه وسلم) and then make dua (pray)." While the Prophet صلى الله عليه وسلم was saying this, another man came and offered prayers, praised Allah and recited Durood Sharif (benediction on Muhammad صلى الله عليه وسلم). The Prophet صلى الله عليه وسلم said "Now make dua (pray). It will be accepted." *(Tirmidhi)*

17) Occasions and circumstances of acceptance of dua (pray)

Always keep praying to Allah because Allah is never bothered by our pleading. However, we learn through ahadith that there are specific times and circumstances in which supplications are quickly accepted. Therefore, at such times we should make more effort in our dua.

1) In the last part of the night when usually people are lost in their sleep if a servant of Allah makes secret conversations with His Lord and humbly puts his needs in front of Allah, Allah treats him with special kindness. The Prophet صلى الله عليه وسلم said "Allah descends to the heaven of the world every night and when the last part of the night arrives He says Who will call unto Me so

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that I accept his dua? Who will ask from Me so that I grant it to him? Who will want forgiveness from me so that I may forgive him?" *(Tirmidhi)*

2) Make dua excessively in Lailatul Qadr because this night is better than a thousand months for Allah. This dua (pray) is specially recommended:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allah! You are the Pardoner, You love to pardon so Pardon us.

3) In the plain of Arafat when the guests of Allah gather on 9th (Hajjah).

4) At specific times of Jumu'ah (Friday) which are between the Khutbah (Sermon) and the end of prayers, and between Asr and Maghrib Prayers.

5) At the time of adhan and at the time of Jihad when the rows are being aligned. The Prophet صلى الله عليه وسلم said that two things are not rejected in the court of Allah - one is dua at the time of adhan, the other is the dua at the time of (aligning rows in) jihad. *(Abu Dawood)*

6) The time between adhan and takbir. The Prophet صلى الله عليه وسلم said "The supplication made between the time of adhan and takbir is not rejected. The companion's رضی الله عنهم asked "O Messenger of Allah! Which supplication should we make during this time?" The Prophet صلى الله عليه وسلم said

اَللّٰهُمَّ اِنِّي اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ

In the blessed days of Ramadhan especially at the time of iftar. *(Bazar)*

After obligatory prayers. *(Tirmidhi)*

In a state of prostration. The Prophet صلى الله عليه وسلم said "A servant of Allah gets very close to his Lord in the state of

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prostration - So supplicate excessively to Allah in this manner.

When you are suffering from an extreme hardship or severe grief. *(Hakim)*

In a gathering held for Allah's remembrance. *(Bukhari, Muslim)*

When finishing Quran. *(Tabarani)*

Specific places for acceptance of dua (pray)

When Hazrat Hasan Basri رحمة الله عليه was leaving Makkah for Basrah he wrote a letter to the people of Makkah in which he mentioned the competence and the virtues of living in Makkah. He also specified following fifteen places in Makkah for acceptance of dua.

1) Near Multazim	2) Under Meezabe Rahmat
3) Inside Kaaba	4) Near Zam Zam
5) & 6) On Saffa and Marwah	7) Near Safa & Marawah where Sa'ee is Performed
8) Behind Maqame Ibralim	9) In Arafat
10) In Muzdalifah	11) In Mina
12, 13, 14) Jamaraat	15) Mataaf

(Hisne Haseen)

19) Give preference to supplications recorded in Quran and Hadith

Keep trying to memorize supplications from Quran and hadith. Can anyone recite better words of supplication than the words a Allah taught to His Prophet صلى الله عليه وسلم? Can anything be more effective, more sweet, more comprehensive, more blessed and more acceptable than the words taught by Allah and adopted by the prophets? Similarly the day and night invocations of the Prophet صلى الله عليه وسلم are so blissful that such humbleness, sweetness, comprehensiveness cannot be found in our own pleadings and invocations.

Frequently reciting supplications from the Quran and Hadith

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and pondering once their meaning helps us understand what a believer's desires and pleadings should be where he should focus his efforts and what his goals should be.

No doubt there is no restriction of language while making dua (pray). One can pray to Allah for whatever in whichever language. But it is another favour and blessing of Allah that he informed us what to pray for and how. Specific words were recommended to tell us what should be our perspective for the success of both the worlds and which desires and yearnings should find a place in our hearts. Supplications have been taught to us for every goodness whether of deen or worldly. That is why it is better to supplicate in the words of Quran and sunnah. But as long as you do not know these supplications by heart you should try to make dua through the meaning of these supplications.

Some comprehensive supplications from Quran and hadith are being presented here. Memorize these supplications from time to time and then bring them into your practice.

20) Some comprehensive supplications

i)

رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us for the torment of the Fire. (2: 201)

ii)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ
وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

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Our Lord! Bestow on us from our spouses and our offspring the comfort of our eyes, and make us leaders of the God- fearing. (25: 74)

iii)

رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾

Our Lord! We have indeed believed so forgive us our sins and save us from the punishment of the Fire. (3: 16)

iv)

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾

Guide us to the straight path. (1: 6)

v)

وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

Pardon us and grant us Forgiveness. Have Mercy on us. You are our maula (Patron, Supporter and Protector etc.) and give us victory over the disbelieving people. (2: 286)

vi)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾

Our Lord! Make us not a trial for the folk who are Zalimun (Polytheists and wrongdoers) (i.e. do not make

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them overpower us) and save us by Your mercy from the disbelieving folk. (10: 85-86)

vii)

رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾

Our Lord! Forgive me and my Parents, and (all the believer on the day when the reckoning will be established. (14: 41)

(viii)

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ الْهُدٰى وَالتُّقٰى وَالْعِفَافَ وَالْغِنٰى

O Allah! I ask You for the Guidance and righteousness and chastity and independence (from the creation). *(Mulsim, Mishkat 218)*

ix)

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِى الدُّنْيَا وَالْاٰخِرَةِ

O Allah!, I ask for You Forgiveness and well-being in the worldly life and in the Hereafter. *(Tirmidhi, Ibn Majah, Mishkat)*

x)

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْاَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضَا بِالْقَدَرِ

O Allah! I ask You for (good) health. And chastity and trust and good character and that I be pleased with what is pre-ordained. *(Al-Bayhaqi)*

xi)

اَللّٰهُمَّ طَهِّرْ قَلْبِىْ مِنَ النِّفَاقِ وَعَمَلِىْ مِنَ الرِّيَاءِ وَلِسَانِىْ مِنَ الْكَذِبِ
وَعَيْنِىْ مِنَ الْخِيَانَةِ فَاِنَّكَ تَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ۔

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O Allah! Purify my heart from hypocrisy, my actions from pretence, my tongue from lying, my eyes from break of trust, You know well the eyes which break the trust and that which the bosoms hide. *(Reference as above)*

xii)

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ عِلْمًا نَّافِعًا وَّعَمَلًا مُّتَقَبَّلًا وَّرِزْقًا طَیِّبًا

O Allah! I ask You for the knowledge that benefits, the action that is acceptable and the provision that is pure. *(Reference as above)*

xiii)

اَللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ وَاهْدِنِیْ وَعَافِنِیْ وَارْزُقْنِیْ

O Allah! Forgive me and have Mercy on me and give me guidance and well- being provision. *(Muslim, Mishkat)*

xiv)

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّیْ

O Allah! You are the Forgiver, You like to forgive so forgive me. *(Mishkat)*

xv)

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ
وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

O Allah! I seek Your refuge from the torment of Hell, and

I seek Your refuge from the punishment of the grave and I seek Your refuge from the trial of the one- eyed antichrist and I seek Your refuge from the trial of life and death. *(Muslim, Mishkat)*

xvi)

رَبِّ اَعِنِّیْ عَلٰی ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

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O Allah! Help me in remembering You and in being grateful to You and in worshipping You in the best of manners. *(Musnad Ahmad, Abu Dawood, Nasai)*

xvii)

رَّبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

O my Lord! Increase my knowledge. (22: 114)

A simple Prophetic Recipe for getting Relief from Hardship and Blessing in Sustenance

مَاشَاءَ اللّٰهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ، اَشْهَدُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Translation: Whatever Allah wills, there is no strength to keep away from evil nor power to do good. I bear witness that Allah has power over all things.

Sayyidina Abu Hurairah رضی اللہ عنہ has narrated that the Prophet صلی اللہ علیہ وسلم said "If anyone recites this supplication in the morning he will be granted the best of sustenance on that day and he will be protected against evils and if anyone recited it in the evening, he will be granted the best of sustenance on that night and he will be protected against all evils. *(Ibnus Sunni, Kanzulamaal)*

The Peculia rities of Bismillah

- On page 4 of Mujarrabat Derbi (published in Egypt), Shaikh Ahmad Derbi Kābeer writes that one of the peculiarities of Bismillah is that if someone writes بسم اللہ الرحمن الرحیم 113 times on a piece of paper on the first of Muharram, them he will not be faced with an unpleasant incident the rest of his life.
- Some righteous people have reported that if anyone recites بسم اللہ الرحمن الرحیم 12000 times and after every thousand he offers two rakah of prayers, sends peace on the Holy Prophet صلی اللہ علیہ وسلم and then prays to Allah

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for his need and repeats this after every thousand times until the number of twelve thousand, by the order of Allah his need will be fulfilled. *(Mujar rabat Derbi)*

- If anyone recites بسم الله الرحمن الرحيم 786 times for seven consecutive days then whether his desire is for any gain or for protections against on affliction or for his business, it will Insha Allah be fulfilled. *(Mujarrabat Derbi)*
- It is recorded in 'Khazinat ul Asrar Linnazli' that the one who recites بسم الله الرحمن الرحيم 21 times before going to sleep, he will be protected against the evil of men, Satan, jinn and fire.
- If recited 41 times and blown in the ear on an epileptic, it brings him back to concious.
- In case of pain and magic spell بسم الله الرحمن الرحيم. Should be recited 700 times for seven (consecutive) days - It will relieve the pain and the spell.
- Immediately after sunrise on a Sunday if بسم الله الرحمن الرحيم is recited 313 times followed by Darood Shareef 100 times it opens an unseen door of sustenance.
- If one writes بسم الله الرحمن الرحيم 21 times on a paper and hangs it around a child's neck, he is protected against all afflictions.
- If بسم الله الرحمن الرحيم is written 61 times on a paper and a woman whose children do not survive, keeps it with herself, Insha -Allah her off spring will not die. This has been tried and tested. *(Mujarrab at Derbi)*
- If anyone writes بسم الله الرحمن الرحيم 101 times and buries it in his field he will be blessed with a green crop and protected against any kind of affliction and it will be a source of barakah. *(Mujarrabat Derbi)*
- A pious man said that whoever writes بسم الله الرحمن الرحيم 625 times and keeps it with himself Allah will grant him awe no one will be able to hurt him. By the will of Allah

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(Kitabud Da' waahwa' LiuNawab Siddiq Hasan Khan)

- Imam Razi رحمة الله عليه while mentioning the blessings of بسم الله الرحمن الرحيم in Tafsir Kabir, vol. I, writes that the Pharaoh, before his claim of divinty, had constructed a house and on its gate he had scribed بسم الله الرحمن الرحيم. After his claims of deity Sayyidina Mosa عليه السلام gave him the message of Islam which he did not accept. Sayyidina Moosa عليه السلام then prayed to Allah "O Allah!" Why this wretched person given respite."

  The revelation came "O Moosa! He deserves that he be destroyed but on his house door is inscribed بسم الله الرحمن الرحيم which is why he is saved from the punishment. That is why Allah's wrath was not inflicted upon him in his house, instead he was taken to a river where he drowned.

  Subhban Allah if a disbeliever's house was saved due to بسم الله الرحمن الرحيم then why would a Muslim not be saved from Allah's anger if he inscribes it on his heart, his mind and his tongue.

- Hazrat Maulana Shah Abdul Azeez Dehlwi رحمة الله عليه writes in Tafsir Azeezi that the exegetes have said that during the flood of Nuh عليه السلام when the whole world was affected by Allah's wrath Even Sayyidina Nuh عليه السلام who was riding his boat, was over whelmed by the fear of drowning بسم الله الرحمن الرحيم. For protecting against this fear and Allah's punishment he recited بسم الله مجرها ومرسها. through the blessing of these words his boat was saved from sinking.

  Exegetists say that if only half of could give protection against such a frightening flood then if someone makes it a life long practice to begin every work with بسم الله الرحمن الرحيم how can he not remain free from any affliction.

- When Sayyidina Suleman عليه السلام sent the first letter to Bilquees the Queen of Yemen he began with إِنَّهُ مِنْ سُلَيْمَٰنَ وَإِنَّهُ بسم الله الرحمن الرحيم - through it blessing Bilquees was

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married to him and her land came into his occupation. *(Tafsir Kabir)*

- Sayyidina Eesa عليه السلام once passed through a graveyard when he saw one men suffering from severe torment. Sayyidina Eesa عليه السلام went ahead, performed ablution, took a bath and came back. On his return he passed by the same grave and saw that it was filled with light and Allah's Mercy was showering upon it. He was amazed and so he asked Allah what was the secret behind it. Allah said "O spirit from Allah! This man was a great sinner and evil-doer that is why he was being punished in the grave. But he had left behind a pregnant wife - she gave birth to son. To day he went for, learning where he was taught بسم الله الرحمن الرحيم. I felt embarrassed to punish a person whose son is reciting my name on earth. *(Tafsir Kabir)*

- A man brought a bowl filled with deadly poison to Sayyidina Khalid Waleed رضی اللہ عنہ and said that if you drink this poison and yet remain alive then we will believe your religion is true. He recited بسم الله الرحمن الرحيم and drank the poison - with Allah's grace the poison did not work.

- The Caesar of Rome had a severe headache - when no medicine worked he wrote a letter to Sayyidina Umar رضی اللہ عنہ in which he mentioned his problem and requested for medical help. Sayyidina Umar رضی اللہ عنہ sent him a cap - when he would wear the cap the pain would go away and when he would take it off the pain appear again. He was very surprised. He had the cap opened and found a piece of paper inside it on which بسم الله الرحمن الرحيم was inscribed. *(Tafsir Kabir)*

- Further Ulama (scholars) have opined that there are 24 hours in a day. For five hours out of these five prayers have been prescribed. For the remaining 19 hours these 19 letters have been granted so that whatever we do in these nineteen hours we get the blessings through these nineteen letters. In other words through the barakah

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(blessings) of بسم الله الرحمن الرحيم the remaining nineteen hours are also counted as worship. *(Tafsir Azeezi)*

- The Prophet صلی اللہ علیہ وسلم said that when someone needs to go to bathroom he should enter after saying بسم الله الرحمن الرحيم so that a screen is formed against his private parts and Jinns. It means that when anyone enters bathroom after saying بسم الله الرحمن الرحيم the jinns are unable to see his private parts. Therefore, if this the effect of this ayah that it becomes a veil between man and his enemy (jinns) then it is hoped that it will also become a veil between a Muslim and the punishment in the Hereafter.
- Hazrat Bashar Hafi رحمۃ اللہ علیہ come across a piece of paper lying on the floor بسم الله الرحمن الرحيم with inscribed on it. He picked it up. He had only two dirhams with which he bought a perfume and applied on the paper. Consequently in his dream he saw Allah Ta'ala. He said to him 'O Bashar! You gave fragrance to My name, I will give fragrance to your name in this world and in the Hereafter. *(Kitabu Da'a Waddawa, Linnawab Siddiq Hasan, Tafsir Kabir)*

The story of an Orphan

There was an orphan child whose name was Abdullah. His uncle had raised him and when he attained youth., the uncle gave him camels, goats and slaves making him independent. Abdullah heard about Islam and he was attracted to monotheism but he was so fearful of his uncle that he was unable to express his feelings to him when the Prophet صلی اللہ علیہ وسلم returned from the conquest of Makkah, he said to his uncle "Dear Uncle! I have been waiting for years for the time when your heart will be touched by Islam and when you embrace Islam.

But you are the same as you have always been. I cannot trust my life much. Therefore allow me to accept Islam."

The uncle said "If you want to accept the religion of Muhammad then I will take away everything from you. I will not even leave the two sheets of cloth on your body." Abdullah replied "Dear

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uncle! I will become a Muslim and will obey Muhammad صلى الله عليه وسلم. You may do whatever you like, you may take over all my wealth – I know that one day I have to leave behind all these things. Therefore, for them I cannot reject the true religion.

After saying this Abdullah took off his clothes and went to his mother. She was surprised to see him and asked "What happened?" Abdullah replied "I have become a believer and a monotheist. I want to visit the Prophet صلى الله عليه وسلم, I need clothes to cover myself – please provide." His mother gave him a blanket. He made two halves of it and covered his upper and lower body and left for Madinah. Early morning he was in Masjid Nabwi. He leaned against a pillow and waited for the Prophet صلى الله عليه وسلم. When the Prophet صلى الله عليه وسلم came to the mosque he asked him who he was. He replied "My name is Abdul Uzza. I am a needy traveller I have come in search of guidance."

The Prophet صلى الله عليه وسلم said "Your name is Abdullah and your title is Zul Bijadain. You should stay close to me and live in the mosque." Abdullah become one of the "Ashabe Suffah". He would learn Quran from the Prophet صلى الله عليه وسلم and would recite it whole day long with such fervour and such passion – one day Sayyidina Umar Farooq رضی الله عنه said, "People are offering prayers and this Aarabi (villager) is doing zhikr in such a loud voice that he is disturbing others in their recitation." The Prophet صلى الله عليه وسلم said "Umar! Do not say anything to him. He had sacrificed everything he had for Allah and His Messenger صلى الله عليه وسلم.

On the expedition of Tabuk he also came to the Prophet صلى الله عليه وسلم and said "O Messenger of Allah! Pray that I also become a martyr in the way of Allah." The Prophet صلى الله عليه وسلم said "Go and get the bark of a tree." When Abdullah brought it the Prophet صلى الله عليه وسلم wrapped it around his arm and said with his blessed tongue "O My God! I (pray to) make unlawful his blood for the disbelievers." Abdullah said "O Messenger of Allah! But I desire martyrdom." The Prophet صلى الله عليه وسلم replied" When you go forth in the way of Allah and fever comes to you and you die, even then you are a martyr. This is what happened when they

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reached Tabook – he caught fever and died.

Bilal Bin Harith Mazni says that I witnessed the burial of Abdullah. It was night time, Sayyidina Bilal was carrying a torch and Sayyidina Abu Bakr and Umar رضی اللہ عنہ were placing his body in the grave. The Prophet صلی اللہ علیہ وسلم also entered the grave saying to Sayyidina Abu Bakar and Umar رضی اللہ عنہ "Bring your brother closer to me." The Prophet صلی اللہ علیہ وسلم placed bricks in the grave with his own hands and then prayed "O Allah! I am pleased with him. You also be pleased with him." Sayyidina Ibne Masood رضی اللہ عنہ says "I wish I was buried in that grave." *(Madarijun Nabuwwah)*

The Thighs of Silah Rahmi (maintenance of ties with uterine relatives) will be like the Thighs of a deer on the judgment day

It is recorded in Musnad Ahmad that Silah Rahmi Strengthening ties with Kinship) will be brought on the judgment day. Its legs will be like the legs of a deer. It will speak with a very clear and sharp tongue. Thus the one who used to sever shall be severed (from Mercy) and the one who used to strengthen will be strengthened.

Silah Rahmi means to be kind to the people close to you and to provide financial help to them when they need it. There are many ahadith on this subject.

It is recorded in Sahih Bukhari that when Allah created all His creation Rahem (relationship) stood up and embraced Rahman. She was asked what was the matter. She said "It is the place to seek Your refuge from being severed." Allah Taa'la replied "Are you not pleased with it that I strengthen (with My Mercy) the one who strengthens you and cut off (My Mercy from) the one who cuts you off. She said "Yes I am very pleased with it."

Sayyidina Anas رضی اللہ عنہ reported that the Prophet صلی اللہ علیہ وسلم said that a person who desire ample provision and a long life should strengthen relationships. *(Bukhari, Muslim)*

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Sayyidah Ayesha رضی اللہ عنہا has reported that the Prophet صلی اللہ علیہ وسلم said "Rahman (relationship) is suspended from the throne and says Allah will strengthen through His Mercy the one who strengthens relationships and will cut off His Mercy from the one who cuts off relationships. *(Bukhari, Muslim)*

Sayyidina Abu Hurairah رضی اللہ عنہ narrates that a man said "O Messenger of Allah! I have a few relatives with whom (I try to) strengthen my relationship but they severs the relationship. I am kind to them they are unkind to me I ignore their mistakes but they maltreat me. The Prophet صلی اللہ علیہ وسلم said "If you are the way you say you are then it is like you are pouring hot ash on their faces (i.e. you are disgracing them) and as long as you are like this, a helper (angel) from Allah is assigned to you. *(Muslim)*

Sayyidina Jibreel علیہ السلام taught the Prophet صلی اللہ علیہ وسلم .the supplication for relief from hardship

Sayyidina Abu Hurairah رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم said "Whenever we faced with a hardship Jibreel علیہ السلام would come and say "Recite this:

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا۔

> I place my trust in the one Who is Alive and will not die, Who did not take unto himself a son nor does He have a partner in sovereignty nor does He have any protecting friend through dependence. And magnify Him with all magnificence. *(Kanzul Amal)*

Beware of your servants and your neighbours

Everyone knows that Paradise lies under the feet of mothers and father is the gateway to heaven. It is then also true that the keys to Paradise and Hell are in the hands of the daughter in law. It is up to her which key she wants to use. An overview of the society tells us that she is often using the key to hell. This is the reason why most houses get devoid of peace, happiness and blessings.

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The houses turn into hell. You are always upset due to which the whole family gets disturbed. You become famous in your neighbourhood and people pull faces when they see you. When they meet you they unwillingly manage a smile. But you are unaware of all these things since you are assuming that domestic issues are confined to the home, the family. But for the sake of getting free tea your servants are conveying your domestic affairs to your neighbours with exaggeration and they convey them to the rest of the neighbourhood. A trivial matter or misunderstanding causes such disgrace not only to you and your family but also the coming generations. You then also face difficulty in finding good matches of your children. It is because your domestic issues which previously became a source of enjoyment of your neighbours, now the same neighbors become sympathetic to those who come to inquire about you and tell them that the boys mother is very short tempered and she never had a good relationship with her mother in law. After hearing all this who will be so unwise to give you the daughter.

Similarly your actions create problems for your beloved daughter. Your rudeness and your treatment to your in-laws is seen as an attribute your daughter may also have inherited. Consequently your daughter who is pretty, bears good morals, is educated and skilled, she can become a good daughter -in- law and many good families desire that she joins their family but your bad reputation became a hurdle in her getting a good house and a husband.

To be liked by your in-laws, your neighbours and your society you do not have to do anything extra. You just have to follow the beloved Prophet صلی اللہ علیہ وسلم and control the rebel which lives inside you.

A girl, before getting married, should prepare herself mentally for setting in her real home where she has to live the rest of her life and in doing so discharge her duties. Your parents house is a school which teaches you how to manage your relationships and your responsibilities. Your in-Laws are your real parents, brothers and sisters. Just as in your parent's house everyone

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tried to make you happy, now its your turn to keep your in-laws happy, respect their desires and their feelings and it can be a simple task for you.

Firstly you have to compare all your relationships with your blood relations. Secondly you have to fully understand your responsibilities. And be prepared for any kind of sacrifice. The rebellions thoughts should be out rolled and the tongue should be filled with sweetness. You should be doing more than what people expect from you and then you will see that every person from your in-Laws will treat you with great respect - and when the relationship between two people is based on mutual respect then all difficulties are removed. Happiness becomes your slave and your good morals become known. Your married life is filled with joy. Your good reputation leads to the success of your children wherever you go. You get peace and safety in your old age. In other words you have a successful life and your house is like paradise to you.

Parents should also take due care that a daughter always belongs to someone else- therefore there should be no short coming in her upbringing. Something when a girls gets married and moves to her new home, she has no idea about the culture of the new family and the likes and dislikes of her husband. In such circumstances she commits many mistakes which results in family disputes. This is why it is the parents duty that they train their daughters well and educate them about the manures of living with the in-laws. Further, they should teach them that they should treat their father and mother in law like their real parents. In most families marital disputes arise out of these problems.

.As the saying goes you cannot clap with one hand. We will also advise the in-laws to treat their daughter in law like their own daughter. Give them time to settle down in the new environment. Give them the love they give to their own daughters. In many families a major cause of dispute is hearsay. This is more effective in the affairs of the mothers and her daughter in law as they are both prone to believing things they hear. Therefore they should both make a resolve that before making an opinion about each

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other in any matter they will first understand the whole situation. Before believing what others are saying if they clarify things with each other life will become much better.

The Moral Goodness of a woman lies in purification of her soul

Everyone wants always to remain healthy. Similarly women also want to be healthy but they also want to look pretty and adorn themselves. Both these wants are related with our body i.e. health and beauty. But have you ever thought about what you do for health and beauty of soul.

Man usually eats good food, keeps himself physically fit, uses things which make him look good. All these things strengthen and beautify body. Good diet and use of make-up gives a refreshing look to your face and everyone starts praising your beauty and your health - and women are really pleased when they hear their praise. Nothing else flatters them as much as their praise what is meant here is that beauty and health are deeply related with the soul. In your beautiful and healthy body resides a soul whose beauty and purity is more important than the beauty and health of the body. The one who purifies his soul is not only beautiful out wardly, his inward also keeps others pleased through his good morals. His is not only popular because of his character people also respect and honour him.

Generally it has been observed that such people even when faced hardships live their lives as usual and do not let anyone known what problem they have even if they are suffering from a dangerous disease or have financial difficulties - they continue to do their work as they would do in their normal lives.

Those with purified soul do their work themselves, always look happy. Without any make-up their beautiful faces are filled with light, their foreheads shining. Have you ever wondered why is it so? It is because they believe in the purity of the soul. Such people take more care of their soul than their body. They beautify their soul. The beauty and the nourishment of the soul is worship. How a righteous person provides nourishment to his

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soul is worth pondering over. For example a mother is always striving for the health and education of their child. A little illness and the mother stays up all night to look after her child, begs to Allah for his health - and when he gets well her soul gets the required nourishment.

Similarly we find purity of soul in those people who feel the pains of others more than their own and help them as much as possible. In other words helping others is a sign of purity of the soul. Fortunate are the people who know how to nourish their souls, who protect their souls against back - biting, lying, malice etc, who do not just satisfy their base desires rather they control them making things easy for others. The people who feel the pain of others, who help others, who sacrifice their own joys to provide comfort to others and who control their base desires as much as possible - they indeed have a purified soul.

Nafs is man's greatest enemy. Natural disasters strike the earth when the desires of the body overcome the needs of the soul. Man himself invites death and destruction. - but we refuse to accept these things, and continue to live in a world of fantasy. We do not repent from the sins which caused Allah's wrath to fall upon us.

I am in particular addressing the women. They have all the power - if they want they can keep the house free from all sins. There is still time for self- accountability. Get your sick soul treated, Make your soul as healthy as your body. Do you know what you have to do for the development of your soul?

Before calamity strike us, repent and prepare yourself for a bright future. Do not compare yourself with others - they have not even read the guidance available in Quran. They have not even seen the light of Islam. If they are thirsty it is because the river is far away from them. But we are thirsty even though we are close to the river.

Quenching the thirst of your soul is not such a mammoth task. For the beauty and health of your soul all you have do is to control your nafs. Today if our soul is injured we have only ourselves to blame for we have collected such undesirable things in our houses. We have severed relationships, love does not

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mean anything to us, we worship material things and love vulgarity. If such evils have gathered in a human body then the soul cannot attain beauty and purity. Outwardly someone may look beautiful but it becomes immaterial because if someone's heart is void of sympathy, love, spirit of sacrifice of others then he can neither be called beautiful outwardly nor inwardly.

All the beauty of the soul depends upon worshipping and fearing Allah. Where on one hand worshiping Allah is obligatory upon us, at the same time sympathy for others, brotherhood and mutual respect are also mandatory. If someone lacks these attributes he will face humiliation in this world and in the hereafter. That is why one should try to beautify his soul along with the beautification of his body.

Control your Anger and take the hoor you like

The Prophet صلى الله عليه وسلم said "Anyone who can release his anger yet he controls it, Allah fills his heart with peace. If anyone, despite having expensive clothing does not wear them out of humility, Allah will dress him in a robe of honour and nobility and if anyone provides another person shelter, Allah will make him wear a royal crown on the day of judgment. *(Abu Dawood)*

The Prophet صلى الله عليه وسلم said "The person who controls his anger despite having the power, Allah will call him in front of all the creation and give him the right to choose any hoor he likes. *(Tafsir Ibn Kathir)*

A Lover does not punish his beloved

Once the Prophet صلى الله عليه وسلم was on his way with a group of companions رضی الله عنهم, A little boy who was in their way playing. When his mother saw a group of people coming she feared that her child may get stampeded. She therefore came running towards her child saying "My child, my child" and picked him up. The companions then said "O Messenger of Allah! This woman can never throw her child into fire". The Prophet صلى الله عليه وسلم replied "Allah will also never let his beloved slaves enter hell."

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When the Allah intends to destroy someone He deprives him of his modesty

Sayyidina Salman Farsi رضی اللہ عنہ said "When Allah intends to destroy someone. He deprives him of his modesty due to which people have malice in their hearts against him and he has malice in his heart against them. When he becomes such a person than he is deprived of the attribute of mercy due to which he acquires bad morals and his heart gets hardened. When he becomes such a person then the attribute of trustworthiness is taken away from him due to which he commits breach of trust with people and the people commit breach of trust with him. When he becomes such a person then he is taken out of the fold of Islam and then Allah and His creation curse him and he also curses others." *(Hayatus Sahabah)*

O Lord! May this Lamp remain in the Chandelier

الٰہی ماؤں، بہنوں، بیٹیوں کو دینداری دے
الٰہی پود کو اسلام کی فصل بہاری دے

بچا لے ۔مؤمنہ کو اے خدا مغرب پرستی سے
بچا اس شمع کو باد فنا کی چیرہ دستی سے

یہ قندیل حیا یارب! رہے فانوس کے اندر
یہ جسم پارسا یارب! رہے ملبوس کے اندر

پتہ بجھنے کا دے جاتی ہے شعلہ کی پریشانی
کفن کی چادروں کا نام ہے ملبوس عریانی

الہ العالمین یہ وقت فتنوں کا زمانہ ہے
ہزاروں بجلیوں میں ایک اپنا آشیانہ ہے

سروں میں عقل دے یارب دلوں میں نور ایمانی
کہ خیرہ ہوگئی ان تابشوں میں چشم نسوانی

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Allah instills hatred in the hearts of the believers against those who sin secretly

Hazrat Salim Bin Abi Al-Ja'ad رحمۃاللہعلیہ says that Sayyidina Abu Darda رضی اللہ عنہ said "One should seek protection against believers hating him without him having the knowledge of it." Then he said "Do you know why it happens?" I said "No." He said "Because he disobeys Allah secretly due to which Allah instills his hatred in the hearts of the believers without him having the knowledge of it. *(Hayatus Sahabah)*

One Man went to Paradise and one to halt because of one fly

Tariq Bin Shahab narrated in a Marfoo Hadith that just because of one fly one man entered paradise and the other entered hell. People were surprised and asked "O Messenger of Allah! How is that?" The Prophet صلی اللہ علیہ وسلم replied "A nation had an idol and their custom was that no one could pass by without offering a sacrifice. Two men were passing. As per their custom they asked one of them to offer something. He said "I have nothing to offer it." They said "Offer anything even if it is a fly. He offered a fly and so he went to hell. They let the first man go and then asked the second man to offer something. He said "I cannot offer anything except in Allah's name." On hearing this they beheaded him and so he went to Paradise. *(Ahmed)*

Important Events related to Ashurah

Ashurah is a day of magnificence and greatness. Some great historical events are associated with it. The historians have recorded:

- It was the day of Ashurah when Sayyidina Adam's علیہ السلام repentance was accepted.
- On this day the boat of Sayyidina Nuh علیہ السلام was saved from the deadly flood and his boat anchored at Judi Mount.
- On this day Allah made Sayyidina Ibraahim علیہ السلام "Khalilullah" and made the fire cool for him.

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- On this day Allah gave relief to Sayyidina Moosa عليه السلام and his nation from the oppression of Pharoah.
- On this day Sayyidina Suleman عليه السلام became a king.
- On this day Sayyidina Ayub عليه السلام got cured from a severe illness.
- On this day Sayyidina Yunus عليه السلام was released from the belly of the fish.
- On this day Sayyidina Yusuf عليه السلام met Sayyidina Yaqoob عليه السلام after a long time.
- On this day Sayyidina Eesa عليه السلام was born.
- And on this day he was saved from the evil of the Jews and was raised to heaven.

Some scholars have additionally associated some other events with Ashurah.

- On this day Allah created the heaven and earth, the pen, Sayyidina Adam and Hawwa عليهم السلام.
- Judgment day will fall on this day.
- Torah was revealed on Sayyidina Moosa عليه السلام on this day.
- Sayyidina Ismail عليه السلام was born on this day.
- On this day Sayyidina Yusuf عليه السلام was released from the prison and was made the ruler of Egypt.
- On this day the earth received its first blessed rainfall.
- On this day the Holy Prophet صلى الله عليه وسلم married Sayyidah Khadijah رضی اللہ عنہا.
- On this day Sayyidina Umar Farooq رضی اللہ عنہ embraced martyrdom after having been injured on the prayer place of the Prophet صلى الله عليه وسلم by Abu Lulu Majoosi. *(Asma-e- Rijal, Mishkaat)*
- On this day the betrayers of Koofah martyred the grandson of the Prophet صلى الله عليه وسلم and the beloved of

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Fatimah رضی اللہ عنہا, Sayyidina Husain رضی اللہ عنہ.

- On this day Quraish used to place a new cover on Kaabah. *(Maariful Hadith)*
- On this day the repentance of the people of Sayyidina Yunus علیہ السلام was accepted and the punishment was withdrawn. *(Maariful Quran)*
- On this day Hazrat Maulana Inamul Hasan رحمۃ اللہ علیہ died.

The Prophet صلی اللہ علیہ وسلم said to Sayyidina Tamim Daari رضی اللہ عنہ "If I had a daughter I would have married her to you

When Sayyidina Tamim Daari رضی اللہ عنہ came to Madinah from Syria he brought along some lamps and some oil. On reaching Madinah he poured some oil in the lamps and placed them in Masjid Nabwi. In the evening he lit them. Earlier there used to be no light in the Masjid. When the Prophet صلی اللہ علیہ وسلم saw light in the Masjid he asked who had arranged lamps in the Masjid. The companions replied that it was Sayyidina Tamim Daari رضی اللہ عنہ. The Prophet صلی اللہ علیہ وسلم was very pleased and supplicated for him and said "If I had a daughter I would have married her to Tamim. Incidentally Naufil Bin Harith رضی اللہ عنہ was also present at the time he offered the hand of his widowed daughter Ummul Mughira. The Prophet صلی اللہ علیہ وسلم performed his nikah with her in the same gathering.

Sayyidina Tamim Daari رضی اللہ عنہ was a resident of Syria. He belonged to the tribe of Lakham and was a Christian. After embracing Islam he participated in all the ghazwaat.

For his sustenance. The Prophet صلی اللہ علیہ وسلم had appropriated a part of the income of Qariah Aino (village) in Syria and a written confirmation, but for the love of the Holy Prophet صلی اللہ علیہ وسلم, he remained in Madinah during the time of the first three guided caliphs. After Sayyidina Usman's رضی اللہ عنہ martvrdom when the riots split he left Madinah to return to his home land.

It is recorded in Fathul Bari that when Sayyidina Umar رضی اللہ عنہ instituted congregation of Tarawih prayers, he appointed

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Sayyidina Ubay Bin K'ab رضی اللہ عنہ the imam of men and Sayyidina Tamim Daari رضی اللہ عنہ the imam of women.

Once Rooh Bin Zanbaa' رضی اللہ عنہ went to see him. He saw that Sayyidina Tamim Daari رضی اللہ عنہ was cleaning barley for his horse while the rest of the family was sitting close to him. Rooh said "Is there no one amongst them who can do this for you?" He replied "It is true but I have heard the Prophet صلی اللہ علیہ وسلم say "When a Muslim cleans fodder for his horse and then feeds it to the horse, he gets one virtue for every grain." That is why I am cleaning with my own hands in order not to loose the reward. He had bought a very expensive dress which he used to wear on Lailatul Qadr. During the caliphate of Sayyidina Umar رضی اللہ عنہ a fire broke out in a place called Hirah. Sayyidina Umar رضی اللہ عنہ came to Sayyidina Tamim Daari رضی اللہ عنہ and informed him. Sayyidina Tamim Daari رضی اللہ عنہ went to Hirah and fearlessly entered the fire. He extinguished the fire and came out unhurt. Sayyidina Umar رضی اللہ عنہ used to call him "Khair Ahlul Madinah" (the most virtuous man of Madinah). *(Seerah Sahabah)*

Allah's Promise

The Prophet صلی اللہ علیہ وسلم revised both his hands and made this dua, "O Allah! My Ummah, O Allah! My Ummah, O Allah! My Ummah." And the Prophet صلی اللہ علیہ وسلم started weeping. Allah said "O Jibreel! Your Lord has all the knowledge. But you go to Muhammad and ask why he weeps." Therefore, Sayyidina Jibreel علیہ السلام came to the Holy Prophet صلی اللہ علیہ وسلم. The Prophet صلی اللہ علیہ وسلم told him the reason (that he was worried about the fate of his Ummah on the judgment day). Allah said "go back to Muhammad and say to him that we will satisfy him regarding his Ummah and we will not let him suffer grief and anguish. *(Hayatus Sahabah)*

Twenty things worth remembering

The day of judgment will occur when there will be no one left on earth to remember Allah's name.

When someone lies the angels go away to a distance of

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one mile due to its stench.

- Intention is compulsory for remembering Allah and virtuous deeds.
- Necessity has limits, greed has no limits.
- Being weak and not letting anyone know that you are weak, is being brave.
- For achieving success it is necessary to keep the spirit of success alive.
- Do not seek support of congealed people otherwise the effect will sure on you.
- The righteous people do not express their grief all the time.
- The man without a purpose is a man without a destination.
- Hardships make a man strong if he is patient.
- One stops growing when he starts believing that he is perfect.
- Effort is with man, outcome is with Allah.
- Self-liking develops unknowingly, it destroys man and he never finds out.
- Whatever responsibility you take, your mind will focus on it.
- There are a thousands ways to be disgraced and the worst of them is to borrow money.
- The one who lends you wants your health and the one who borrows from you wants your death.
- A sick man can sleep, a man in debt cannot.
- A wise man talks less, hears more.
- The one who knows but does not practice is like a sick man who has the medicine but does not use it.

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To curtail your needs is a great wealth.

Prophetic Supplication for Protection against snake and Scorpion bite

Sayyidina Abu Hurairah رضی اللہ عنہ has narrated that a man came to the Prophet صلی اللہ علیہ وسلم and said that he had been bitten by a scorpion. The Prophet صلی اللہ علیہ وسلم said "If you had made this supplication in the evening it would not have harmed you:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge from the evil of creation through Allah's perfect words. *(Amal ul Youm)*

Prophetic cure against inability to pass urine and stone

A man came to Sayyidina Abu Darda رضی اللہ عنہ and said that his father was unable to pass urine. He advised the followed supplication which he had heard from the Prophet صلی اللہ علیہ وسلم:

رَبُّنَا الَّذِيْ فِي السَّمَآءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَآءِ وَالْأَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَآءِ فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ وَاغْفِرْ لَنَا حُوْبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِيْنَ فَأَنْزِلْ شِفَاءً مِنْ شِفَائِكَ وَرَحْمَةً مِنْ رَحْمَتِكَ عَلٰى هٰذَا الْوَجَعِ

Our Lord Who is in the heaven, sacred is Your name, Your command is in the heaven and the earth just as Your mercy is in the heaven! Forgive our sins and our mistakes, You are the Lord of the pure. Send down the cure from Your cure and the mercy from Your Mercy, on this disease. *(Amal ul Youm Nasai, Abu Dawood)*

Prophetic Prescription for protection against any calamity

In Masnad Bazaar it is reported on the authority of Sayyidina Abu Hurairah رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said that "Anyone who recited at the start of the day ayatul Kursi and the first three ayah of Surah Momin, he will be protected against any kind of evil or hardship on that day." It has also been recorded in Timidhi.

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The first three ayat of Surah Momin are:

حٰمٓ ﴿١﴾ تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿٢﴾
غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوۡبِ شَدِيدِ ٱلۡعِقَابِ ذِى
ٱلطَّوۡلِۖ لَآ إِلَٰهَ إِلَّا هُوَۖ إِلَيۡهِ ٱلۡمَصِيرُ ﴿٣﴾

The supplication of An Ant

It has been recorded in Ibne Abi Hatim that once Sayyidina Sulemen عليه السلام was on his way to pray for rain when he saw that an ant is lying on its back with its feet towards the sky and praying "O Allah! We are also Your creation. We also are in need of rain. If it will not rain we will be destroyed". On hearing this supplication of the ant Sayyidina Suleman عليه السلام said to the people "go back! You will be fed water through someone's else's dua (supplication)". *(Tafsir Ibne Kathir)*

Prophetic Prescription for Relief against Pain

Sayyidina Uthman Bin Abi Al-Aas رضی اللہ عنہ has narrated that once he told the Prophet صلی اللہ علیہ وسلم about a pain he was suffering from. The Prophet صلی اللہ علیہ وسلم said "Place your hand on the affected area, recite three times Bismillah and seven times:

اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ

> Through Allah's Honour and His Power I seek refuge from the evil which gives me pain and fear. *(Muslim)*

The Reward of Eight Aayaat (verses) equivalent to the Reward of one thousand Aayaat (verses)

The Prophet صلی اللہ علیہ وسلم addressed the companions رضی اللہ عنہم and said "Is there no one amongst you who can recite one thousand aayaat (verses) in a day". The companion's رضی اللہ عنہم exclaimed "How can one recite thousand aayaat (verses) in a day?" The

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Prophet صلی اللہ علیہ وسلم replied "Can you not recite الهكم التكاثر"it means that reciting Surah Takathur once a day is like reciting one thousand aayaat (verses) in a day. *(Mazhari reference: hakim, Baihaqi)*

Outstanding Examples of Humility

1. Umar Bin Abdul Aziz رحمة الله عليه was writing at night when a guest arrived. On seeing the lamp fading the guest got up to fix it but Umar Bin Abdul Aziz رحمة الله عليه said "It is out of etiquettes." The guest said "I will wake up the servant." Umar رحمة الله عليه said "He has just gone to sleep. It is not nice to wake him up." He therefore, got up himself, filled the lamp with oil and lamp was brightly lit again. The guest said "You did it youreself". He replied "I was Umar before and I am Umar then. I am nothing less than what I was and the best of us is the one who is humble before Allah"

2. Sayyidina Abu Hurairah رضی اللہ عنہ was carrying a bundle of sticks and passing through bazaar of Madinah. In those days he was officiating in Madinah in place of Marwan. He was saying "Ameer (the leader) is coming, clear the way as he is carrying a bundle of sticks."

3. Sayyidina Umar Bin Khattab رضی اللہ عنہ was once carrying meat in his left hand and a whip in his right and in those days he was the Caliph and Ameerul Momineen.

4. Sayyidina Hazrat Ali رضی اللہ عنہ bought meat wrapped it in his cloak. His companions wanted to carry it for him but he said "It is better that father of the children who have to eat it, carries it."

5. Sayyidina Anas رضی اللہ عنہ said that even a slave girl had a freedom to discuss her problems with the Holy Prophet صلی اللہ علیہ وسلم.

6. Abu Salamah رضی اللہ عنہ says that I said to Abu Saeed Khudri رضی اللہ عنہ "What innovations people have made in clothing, food, means of transport and drinks." Abu Saeed said "O My nephew! Your earning, drinking and

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clothing should all be for the sake of Allah. If it creates self -liking pride and showing - off then it is a sin and unnecessary spending. You should do all domestic chores, the Messenger of Allah used to do. The Prophet صلى الله عليه وسلم used to feed the camel and tie it, sweep the floor, milk the goat, mend the shoes, patch-up the clothes, eat food with his servant, when the servant was tired he would grind the floor himself, would buy things from the market himself and never deemed it lowly - and would carry the things purchased in his hand on in a piece of cloth. He would shake hands with everyone rich or poor, old or young. He would be the first to say salam to those who offered prayers whether they were young or old, black or white, free or slaves." *(Minhajul Muslim)*

7. Ameerul Momineen Sayyidina Hazrat Ali رضى الله عنه once during his Caliphate went to bazaar along with his slave. He said to his slave "I need clothing and you are also in need of it. Why don't you go to the shop and look for yourself and my self." The slave bought two clothing's - one expensive and the other cheap.

   When Ameerul Momineen was giving the pieces of cloths to the tailor he told him that the cheaper was for him and the expensive one for the slave. The slave interrupted and said "You are the master, you are Ameerul Momineen, you are the one who needs good clothing" Sayyidina Hazrat Ali رضى الله عنه said "I am old, you are young. You need good clothing." *(Nidaa - e- shahi, September 2005)*

Great Reward for Praying in the Second Row

You should offer Friday prayer in a Jamia Masjid and you should sit wherever you find a place. Do not try to jump over people's heads and shoulders. It may hurt people physically and disturb them mentally and their peace and concentration is lost. Sayyidina Abdullah Bin Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said "If anyone does not stand in the first row and stands in the second row so that he does not hurt his

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Muslim brother then Allah will grant him a reward twice as such as the reward of standing in the second row. *(Tabarani)*

Recitation of Quran in the Blessed Ramadhan

Holy Quran has a special significance in the month of Ramadhan. It was revealed in the month of Ramadhan and so were the other scriptures. Sayyidina Ibrahim عليه السلام was granted the scriptures on the first or third of Ramadhan. Sayyidina Dawood عليه السلام was granted Zabur (Psalms) on the twelfth or eighteenth of Ramadan. Torah was revealed to Sayyidina Moosa عليه السلام on the sixth of Ramadhan and Bible was revealed to Sayyidina Eesa عليه السلام on twelfth or thirteenth of Ramadhan. Therefore, one should try to recite as much Quran as possible in the month of Ramadhan. Sayyidina Jibreel عليه السلام used to listen to it and recite to the Prophet صلى الله عليه وسلم the whole of Quran every Ramadhan. And in the last Ramadhan he had two rounds with the Prophet صلى الله عليه وسلم. *(Adaabe Zindagi)*

How death came to Sayyidina Dawood عليه السلام

As recorded in Masnad Ahmad the Prophet صلى الله عليه وسلم said "Sayyidina Dawood عليه السلام was a man of great honour. When he would leave the house he would lock the door -no one then had the permission to enter the house. Once he went out of the house. After a while one of his wives saw a man standing in the middle of the house. She was shocked and showed him to others. All of them were sayings from where has he come? By Allah we will be disgraced in front of Dawood عليه السلام "meanwhile Sayyidina Dawood عليه السلام entered the house and saw that man standing. He asked "Who are you?" He replied "The one who cannot be stopped by any barrier or door and the one who does not care about status or rank." Sayyidina Dawood عليه السلام understood who was he and said "marhaba, marhaba! (Welcome, welcome) you are the angel of death. At that moment the Angel of Death seized his soul. *(Tafsir Ibne Kathir)*

Worst Man in the sight of Allah

Sayyidah Ayesha رضي الله عنها narrated that the Prophet صلى الله عليه وسلم

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said "Worst man in the sight of Allah on the day of judgment will be the one whom people do not meet because of his evil and vulgar speech. *(Bukhari, Muslim)*

Every Momin is a mirror of his brother

Never be ignorant of correcting your friends and never let that disease take roots in their hearts which is the greatest hurdle on the path of reform and correction - that is self -liking and pride. Always keep telling your friends that they should realize their faults and shortcomings, that they should be courageous in accepting their mistakes. And they should always keep in mind that not realizing one's faults and insisting on one's innocence provides the worst kind of nourishment to the nafs.

In fact showing off modesty, claiming humility through speech and fear of God through actions are easy - but to be patient when the nafs hurts, to listen to and to accept one's shortcomings with a cool mind and to face with an open mind your friends' criticism is extremely difficult. But the true friends are the ones who consciously keep an eye on each other, reform each other and protect each other from pride and self -liking. The Prophet صلى الله عليه وسلم said "Three things cause destruction:

1. A desire to which man becomes obedient and slave.
2. A greed which man treats as his guide and follows it.
3. And self -liking - and this disease is the most dangerous out of the three.

(Bayhaqi, Mishkaat)

Criticism and accountability have the power to take out all the poisonous matter from the moral being They fortify the morals and give a new life to the individual and the society. To dislike criticism by your friends and to consider yourself not in need of it, is destruction. And to be careless in discharging this duty is also destruction. When you see something wrong with your friends you should get restless and you should find ways how to remove the ills with wisdom. Similarly you should give your friends the chance to correct you as and when necessary with an open mind. And while they disarrange this difficult duty you should, instead

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of becoming indifferent, welcome their criticism gladly and seriously and be grateful to them for their sincerity and kindness. The Prophet صلى الله عليه وسلم has explained this by drawing a similitude "Each one of you is a mirror of his brother. Thus if he sees a fault in his brother he should remove it." *(Tirmidhi)*

In this hadith we learn five things which if we remember we can make our friendship exemplary:

A miror shows the dirt on you only if you stand in front of it with the intention of seeing the dirt - otherwise it also observes complete silence. Similarly you should also give a critique to your friend when he is ready to accept it with an open mind and you also feel that his mind is going to take the criticism positively and his heart is softened for reformation, if you do not find these feelings then defer the issue for a more appropriate time. However be extremely cautious when you speak about him in his absence that not a single word is uttered which may be construed as back biting - because backbiting does not join hearts, it separates them.

A mirror shows only those marks on your face which are actually there. It neither shows less nor more than the actual number. Further, it shows you only those shortcomings of your face which are in front of it. It does not search for the hidden faults nor does it make an imaginary picture of the faults through gathering information.

Similarly you should narrate the faults of your friend as they are -neither hide them with the intentions of flattering him, nor exaggerate them through your eloquence. Only tell him about the things you notice in daily life and do not get inquisitive, do not spy. Looking for hidden shortcomings is no moral service rather it is destructive moral vice. The Prophet صلى الله عليه وسلم once mounted the pulpit and gave a loud admonishment to those present:

"Do not find faults in others. Anyone who tries to expose the hidden weaknesses of his Muslim brothers, Allah resolves to expose his own weaknesses. And when Allah revokes to

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expose someone weaknesses then he will not be saved from humiliation - even if he remains inside his house. *(Tirmidhi)*

A mirror performs it duty without any distinction. Anyone who brings his face in front of the mirror, it gives back to him the true picture without having any interest. It harbours no malice nor does it take revenge. You should also take account of things without having interests, feelings of revenge or malice and mal-intentions. Your intentions should only to correct your friend just as a person corrects himself after looking in the mirror.

No one minds it when he sees his true picture in the mirror nor is anyone so silly to get so angry to break the mirror. Rather he immediately tries to beautify himself and realizes the importance of the mirror, expresses gratitude and says "Indeed the mirror helped me beautify myself and performed its natural duty." And then he carefully keeps the mirror for usage at some other time. Similarly when your friend presents you your true picture in the form of words you should not get irritated and counter attack - rather you should be grateful to him that he did the job of a true friend. Your gratitude should be from the heart and you should then immediately look into your reform. At the same time you should realize the value ot your friendship and request your friends to continue helping you with his valuable advice.

The last point is that every Muslim is a mirror for his brother and brother are filled with sincerity and love for each other. They are faithful to each other, care for each other and feel each other's pain and joy. That is why when a brother and a friend will criticize it will be filled with sympathy and kindness, love and sincerity. Every word will be a reflection of sincerity with the purpose. Only such criticism can be expected to bring desired change in lives.

Allah loves those who Repent

Allah's Messenger Muhammad صلى الله عليه وسلم said "By the one in whose hand is my soul, if you fill the heaven and the earth

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with your sins and then ask Allah for forgiveness, he will indeed forgive you By the one in whose hands in the soul of Muhammad if you do not commit sins Allah destroy you and replace you by such people who commit a sin and then seek forgiveness and Allah will forgive them. *(Masnad In...m Ahmad).*

At the time of his death Sayyidina Abu Ayub Ansari رضی اللہ عنہ said "I never narrated the hadith which I am narrating now. I have heard the Prophet صلی اللہ علیہ وسلم say "Had you not been committing sins Allah would have created a people who would sin and then Allah would forgive them. *(Sahih Muslim)*

The Prophet صلی اللہ علیہ وسلم said "The expiation of sin is to regret and to be ashamed." And the Holy Prophet صلی اللہ علیہ وسلم said "Had you not been committing sins Allah would have brought forth a people who would sin and then Allah would for give them.

The Prophet صلی اللہ علیہ وسلم said "Allah loves a servant whose faith is complete and who repents from sins. *(Musnad Ahmed)*

The meaning of above traditions is not that Allah likes sins, rather Allah loves the people who repent. Therefore, those who have sinned must not loose hope. If they repent Allah will be pleased with them and for give them. *(Muhammad Amin)*

Guard well the secrets

If your friends trusts you and shares with you a secret you should guard the secret and never breach the trust. Your chests should guard the secrets so that your friends do not hesitate in asking you for your advice in any matter, and so that you can give advice to your friend and help him.

Sayyidina Umar رضی اللہ عنہ "When Sayyidah Hafsah رضی اللہ عنہا was widowed I met Uthman رضی اللہ عنہ and asked him that if he wanted I could marry Hafsah to him. Sayyidina Uthman رضی اللہ عنہ replied "I will think about it". For several nights I waited then Uthman رضی اللہ عنہ met me and said "Presently I do not intend to marry." Then I meet to Abu Bakr and said "If you like you can have Hafsah in your marriage." He remained silent and did not reply.

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His silence made me quite upset, even more than Uthman رضی اللہ عنہ. Several days passed by, then the Prophet صلی اللہ علیہ وسلم sent his proposal of marriage and I contracted Hafsah's رضی اللہ عنہا marriage with the Prophet صلی اللہ علیہ وسلم.

Afterwards Abu Bakr رضی اللہ عنہ met me and said "You had made mention of Hafsah and I had observed silence. It is possible that you were hurt by my silence." I said "Yes it did hurt me." He said "I knew that the Prophet صلی اللہ علیہ وسلم had similar thoughts and it was a secret of the Prophet صلی اللہ علیہ وسلم which I did not want to disclose. If the Prophet صلی اللہ علیہ وسلم himself not made mention of Hafsah رضی اللہ عنہ I would have accepted. *(Bukhari)*

Sayyidina Anas رضی اللہ عنہ was once playing with other boys when the Prophet صلی اللہ علیہ وسلم came to us, said salam to us and sent me for fulfilling his need. It took me long to finish that task. When I got back home my mother asked "What took you so long?" I said "The Prophet صلی اللہ علیہ وسلم had sent me for any of his need." Mother asked "What need was it." I said "It is a secret." Mother replied "Never disclose the Prophet's صلی اللہ علیہ وسلم secret to anyone. *(Muslim)*

Be Jovial with your friends

Trust your friends and give them good company Do not be gloomy and do not be the source of dejection. Be frank and jovial with them. Avoid frowning and being resolved. Try to be friendly and good natured companion. Your friends should not get bored of your company rather they should be pleased with your presence. Sayyidina Abdullah Bin Harith رضی اللہ عنہ "I have never seen anyone smiling as much as the Prophet صلی اللہ علیہ وسلم. *(Tirmidhi)*

Sayyidina Jabir Bin Samrah رضی اللہ عنہ said "I have been in more than hundred assemblies in the company of the Prophet صلی اللہ علیہ وسلم. In these assemblies the noble companions رضی اللہ عنہم used to recite poetry and tell the tales of the days of ignorance. The Prophet صلی اللہ علیہ وسلم used to listen quietly to everything. In fact he would sometimes join them with a smile. *(Tirmidhi)*

Sayyidina Shuraid رضی اللہ عنہ said that once I was mounted behind

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the Prophet صلى الله عليه وسلم when I recited hundred couplets of Umayyah Bin Abi Salat. After every couplet the Prophet صلى الله عليه وسلم would say recite more and I would do it.

Similarly in his assemblies some times the Prophet صلى الله عليه وسلم would narrate stories. Sayyidah Ayesha Siddiqah رضی اللہ عنہا says that once the Prophet صلى الله عليه وسلم narrated a story to his family. One woman said "This strange story is like the stories of Kharafah." The Prophet صلى الله عليه وسلم said "Do you even know the real story of Kharafah?" And then the Prophet صلى الله عليه وسلم narrated the story of Kharafah Simlarly once the Prophet صلى الله عليه وسلم narrated an interesting story of eleven women to Sayyidah Ayeshah رضی اللہ عنہا.

Sayyidina Bakr Bin Abdullah while praising the frankness and friendliness of the noble companions رضی اللہ عنہم said "the noble companions رضی اللہ عنہم used to make fun by throw watermelon peels at each other. But when they were in the battlefield they fought the best. *(Al-Adaab Al-Mufrad)*

A Baby - Girl should not be considered a burden

Celebrate the birth of a baby-girl just as you would celebrate the birth of a boy. Whether it is a boy or a girl both are a gift of Allah and He only knows what is better of you. To be displeased and disappointed on the birth of a girl is not the attribute of an obedient women. It is an act of ingratitude.

According to a hadith when a girl is born, Allah sends angels to the family who say "O people of the house! Peace on you." They cover the girl under the shadow of their wings caress her head and say "This is a feeble soul born of a feeble soul-whoever will look after her and raise her, Allah's help will be with him till the judgment day." *(Tabrani)*

Raise your daughters with joy, spiritual pleasure and religious fervour and seek Paradise as a reward from Allah Ta'ala. The Prophet صلى الله عليه وسلم said "Anyone who raised three daughters or sisters, educated them and groomed them and treated them with mercy until Allah makes them

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self-sufficient then for such a person Allah makes Paradise mandatory." On hearing this a man said "What if these are only two?" The Prophet صلی اللہ علیہ وسلم replied "The reward for raising two daughters is also the same." Sayyidina Ibne Abbas رضی اللہ عنہ says that "If people asked about one daughter the Prophet صلی اللہ علیہ وسلم would have given the same glad tidings. *(Mishkaat)*

Sayyidah Ayesha Siddiqa رضی اللہ عنہا narrated that "Once a woman came to me with her two daughters and asked me for something. I had only one date which I put on her hand. The woman made two halves of the date and gave one each to her daughter. She herself did not have it. Then she stood up and left. At that time the Prophet صلی اللہ علیہ وسلم came home. I narrated to him the whole event. The Prophet صلی اللہ علیہ وسلم said "If one is tested by the birth of daughters and he succeeds in the trial by treating them well then these girls will become a shield for him against hell fire on the judgment day. *(Mishkaat)*

Do not consider your daughters inferior nor should you give preference in any matter to a boy over a girl. Give them equal love and equal treatment. The Prophet صلی اللہ علیہ وسلم said "Whoever was blessed with a daughter and he did not burry her alive like in the times of ignorance nor did he consider her inferior nor did he prefer a boy over her, Allah will enter such a person in Paradise. *(Abu Dawood)*

Give the due inheritance to the girl with complete willingness. It is her share made obligatory by Allah and no one has the right to increase or decrease it. It is not the attribute of a believer to make excuses in this matter or to fix her share on your own. It is a breach of trust and contempt of Allah's religion May Allah help us understand Ameen!

Nine Important Advices

1. Read the right things.
2. Ponder over things deeply.

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3. Serve with sincerity.
4. Argue with reason.
5. Talk less.
6. Fight with courage.
7. Worship with love.
8. Listen attentively.
9. Live your life on the middle path.

Four types of people negligent of four things

Once when Hazrat Jafar Sadiq رحمة الله عليه came to Madinah people came to him to benefit from his knowledge. He said to the people "I am surprised at four types of people who are negligent about four things.

> I am surprised at the one who is caught in hardship and yet he does not recite 'يَا أَرْحَمَ الرَّاحِمِينَ', even though it is mentioned in the Quran about Sayyidina Ayub عليه السلام:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾

And (remember) Ayub when he cried to him Lord: "Verily, distress has seized me, and You are the Most Merciful of all those Who show mercy. *(Surah Anbiya: 83)*

The benefit of this dua (supplication) is also mentioned in the Quran:

فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ

So We answered his call and we removed the distress that was on him. *(Surah Aubiya: 84)*

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I am surprised at the one who is in grief and yet he does not recite the supplication of Yunus عليه السلام he made in the belly of the fish - which is:

لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾

None has the right to be worshipped but You.

Glorified (and exalted) be You [above all that (evil) they associate with You! Truly I have been of the wrong - doers. *(Surah Anbiya: 87)*

Its benefits given in Quran is :

فَٱسۡتَجَبۡنَا لَهُۥ وَنَجَّيۡنَٰهُ مِنَ ٱلۡغَمِّۚ وَكَذَٰلِكَ نُـۨجِي ٱلۡمُؤۡمِنِينَ ﴿٨٨﴾

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So We answered his call, and delivered him from the distress. And thus We do deliver the believers. *(Surah Anbiya: 88)*

I am surprised at the one who in a time of fear does not recite the dua (supplication) which the companions' رضی الله عنهم recited when they had fear. That dua (supplication) is:

حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ ﴿١٧٣﴾

Allah (alone) is sufficient for us, and He is the best disposer of affairs. *(Ale- Imran: 173)*

Its benefit as per Quran is:

فَٱنقَلَبُواْ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ لَّمۡ يَمۡسَسۡهُمۡ سُوٓءٞ

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So they returned with Grace and Bounty from Allah. No harm touched them. *(Surah Ale Imram 174)*

I am surprised at the person who suffers from the evil schemes of his enemies yet he does not recite the dua which was made by a believer from the family of Pharaoh:

وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾

...... And my affair I leave it to Allah. Verily, Allah is the All- Seer of His slaves. *(Surah Momin: 44)*

Its benefit as per Quran is:

فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ

So Allah saved him from the evils that they plotted (against him). *(Surah Momin: 45)*

Islamic Greeting (Salam) is peace - through & through

Salam is a resolves of disputes it is not considered good if someone does not say salam and even the ignorant give in if salam is said to them - that this is a good man, he is saying salam. That is why if is said that even where there is mutual enmity, if you say salam to your enemy, the enmity will be reduced. He will be compelled to say "*Walaikumussalam*" which means "Peace also on you". When he is praying for peace for you why would he quarrel? One greeting removed all enmity. That is why according to a hadith:

تُقْرِئُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَّمْ تَعْرِفْ

Practice Salam whether you know someone or not.

Today's culture is such that until someone introduces someone there is no salam, no conversation. This is a culture of arrogance not an Islamic culture. Islamic culture teaches us that we are related by our faith, we are brothers and therefore there is no

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need for any introduction. So when you see a Muslim brother do not wait for an introduction and say salam to him voluntarily. Do not wait for him to greet you because there is more virtue in initiating the salam.

According to a hadith Jews greet through fingers, Christians through palms and Muslims by saying السلام عليكم ورحمة الله وبركاته. It means that the Jews and the Christians greet just through a sign while Muslims greet through a prayer that "Peace be on you, Allah's Mercy and Blessings be on you." If every Muslim prays for the other Muslim it will convey his love and good wishes and it will strengthen their relationship.

As the story goes a man was frightened as a jinn appeared in front of him. He said to the jinn "Salam dear uncle!" The jinn replied "*waalaikum ussalam* nephew! I intended to devour you but you called me uncle and said salam which softened my heart and I decide to let you go - you are free to go any where. You saved your life by saying salam. Similarly if you have a serious dispute with someone, the feeling of enmity will weaken if you say to him "*Assalamu alaikum.*" In other words it is a great bounty and an excellent dua.

Hazrat Tufail رحمة الله عليه says that "Often I went to see Sayyidina Abdullah bin Umar رضی الله عنه and went with him to Bazaar. When we would be in the bazaar Sayyidina Abdullah Bin Umar رضی الله عنه would say salam to everyone passing by whether it was a shopkeeper, a poor man or anyone, he would just say salam to him. Once when I went to see him he said "lets go to bazaar." I said "What will you do in the bazaar? You neither buy anything, nor do you inquire about any thing or the price of anything. You also do not join the gatherings in the bazaar. Why do not we sit here and discuss something." Sayyidina Umar Bin Abdullah رضی الله عنه said "O you the one with the big belly! We go to the Bazaar only to say salam to anyone I see." *(Muatta Imam Malik)*

Always say *Assalam Alaikum* and say it loud enough for the person to hear you. However, if you have to nod or wave your hand along with the verbal salam there is no harm in it. For example the recipient of your salam is at a distance and can't

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hear you or he is a deaf person. You can then use a sign for salam. *(Adaabe Zindagi)*

So the instruction in this hadith is that we should not necessarily know people to say salam to them. If is because usually only people with higher status are introduced to others while ordinary people are not introduced. As a result your salam will be for the elite and not the ordinary. This in other words is arrogance that you say salam only to the elite not the ordinary. This is why jurists have said that if someone is mounted while others are sitting below in front of him, it is his duty to say salam to the people sitting. Be humble. Do not wait for the other person to say salam to you because he is lower in rank. How can we be lower or higher in rank? Only Allah is the High, the Most High. Every one is lowly in front of Him. Therefore, everyone should think that he is lowly and so he will attempt to initiate salam.

A martyr gets six Rewards

According to a hadith of Musnad Ahmed a martyr gets six rewards: صلى الله عليه وسلم:

1) All his sins are forgiven the moment first drop of his blood falls on earth.
2) He is shown his dwelling in paradise.
3) He is married to extremely pretty hoors who have beautiful eyes.
4) He is in peace against the great horror.
5) He is protected against the torment of the grave.
6) He is adorned with the embellishment of faith.

In another hadith it is mentioned that he is crowned with a crown of glory, one ruby of which is more expensive than the whole world and what is in it. He gets 72 hoors and his intercession is accepted for seventy people of his family. This hadith is recorded also in Ibne Majah and Tirmidhi. According to Sahih Muslim except obligatory acts all sins of the martyrs will be forgiven. There are many other traditions on

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the virtues of martyrdom. *(Tafsir Ibne Kathir)*

One Morsel of Haraam (unlawful)

Sayyidina Saad Bin Abi Waqas رضی اللہ عنہ stood up and said "O Messenger of Allah! Pray for me that Allah accepts my supplication." The Prophet صلی اللہ علیہ وسلم said "O Saad! Eat what is pure and Halal and Allah will keep accepting your supplications. By the One in whose hand is Muhammad's soul one morsel of Haraam food that man puts in his stomach causes rejection of forty days of worship. The flesh made up of Haraam belongs to hell.

Prayed for bread and received forty thousand Dinars

It is reported that once Hazrat Ibrahim Bin Adhem رحمۃ اللہ علیہ was hungry so he gave something to a man and asked him to use it as a pledge and arrange for food. When the man got out to get food he met another man who had a mule carrying forty thousand dinars. He asked him about Hazrat Ibrahim Bin Adhem رحمۃ اللہ علیہ and said that those forty thousand dinars are the inheritance of Hazrat Ibrahim Bin Adham رحمۃ اللہ علیہ which he has received from his father. I am his slave and have brought his wealth to hand over. That man then met Hazrat Ibrahim Bin Adhem رحمۃ اللہ علیہ and delivered him forty thousand dinars. Hazrat Ibrahim Bin Adham رحمۃ اللہ علیہ said "If you are telling the truth that you are my slave and this money belongs to me then I am freeing you for the sake of Allah's pleasure and gift you these forty thousand dinars. Now you are free to go." When that man left Hazrat Ibrahim Bin Adham رحمۃ اللہ علیہ said "O Lord! I had only expressed my desire for bread, You gave me so much of the world. Thus, I swear upon You that I will not pray for anything even if You starve me to death. *(Mazahir Haq)*

Allah accepts repentance until the last hour

1. The Prophet صلی اللہ علیہ وسلم said "Allah accepts the repentance of his slaves until the death rattle begins to sound.
2. Any believer who repents a month before his death, Allah accepts his repentance. Even after that, a day

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before, a moment before his death whoever bows sincerely before Allah accepts his repentance.

3. Sayyidina Abdullah Bin Umar رضی اللہ عنہ said "Whoever repents a year before his death. Allah accepts his repentance and whoever repents a month before his death Allah accepts his repentance and whoever repents a weeks before his death Allah accepts his repentance and whoever repents a day before his death Allah accepts his repentance.

4. According to Masnad Ahmad, four companions رضی اللہ عنہم gathered, one of them said "I have heard the Messenger of Allah صلی اللہ علیہ وسلم say that whoever repents even a day before his death, Allah accepts his repentance," The other companion said "Have you really heard it from the Prophet صلی اللہ علیہ وسلم?" He said "Yes", to which the other one said "I have heard the Prophet صلی اللہ علیہ وسلم say that even if he repents half a day before even then Allah accepts." The third one said: Have you heard this?" He replied "Yes! I myself heard this" then he said "I have heard that even if repentance is a done only a small part of the day before death, it is accepted." The fourth one said "Have you heard this?" He said "Yes". The fourth one them said "I have heard from the Prophet صلی اللہ علیہ وسلم, that until his soul reaches his throat the doors of repentance are open for him.

5. Hazrat Abu Qalabah رحمۃ اللہ علیہ says that when Allah cursed the Satan he asked for respite and said "By Your Honour and by Your Glory as long as the soul of the son of Adam remains in his body, I will not leave his heart. Allah replied "By My Honour and by My Glory I will accept his repentance as long as the soul remains in his body.

6. There is another Marfoo hadith quite similar to this one. We come to know through these traditions that as long as man is alive and he hopes to live, if he repents, Allah will accept his repentance. Alalh is all-Knower and all-Wise. However, if there is no hope of life left and he begins to

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see angels and his soul reaches his throat and the chest begins to suffocate and the death rattle begins to sound then repentance will not be accepted. *(Tafsir Ibne Kathir)*

Minor sins can turn into Major sins

The Prophet صلی اللہ علیہ وسلم said "Do not take minor sins lightly. Allah is going to make you accountable for them" *(Nasai & Ibne Majah)*

Hazrat Suleman Bin Mugeerah رحمۃ اللہ علیہ says "Once I committed a sin which I took lightly. At night I saw a dream in which the warner warned me:

لَا تَحْقِرَنَّ مِنَ الذُّنُوبِ صَغِيْرًا
إِنَّ الصَّغِيْرَ غَدًا يَعُوْدُ كَبِيْرًا

إِنَّ الصَّغِيْرَ وَ لَوْ تُقَادَمَ عَهْدَهٗ
عِنْدَ اللهِ مُسَطَّرٌ تَسْطِيْرًا

فَازْجُرْ هَوَاكَ عَنِ الْبِطَالَةِ لَا تَكُنْ
صَعْبَ الْقِيَادِ وَشَمِّرَنْ تَشْمِيْرًا

إِنَّ الْمُحِبَّ إِذَا اَحَبَّ اِلٰهَهٗ
طَارَ الْفُؤَادُ وَ اُلْهِمَ التَّفْكِيْرَا

فَاسْئَلْ هِدَايَتَكَ الْاِلٰهَ فَتَيْدَكَ
فَكَفٰى بِرَبِّكَ هَادِيًا وَّ نَصِيْرًا

Do not take minor sins lightly. Tomorrow the minor will turn into major sins.

Even if the sins are minor and they were committed a long time ago, with Allah they are clearly recovered.

Save your nafs from the evil and do not make it difficult for yourself to come to goodness. Instead you should to goodness.

When someone truly loves Allah, his heart begins to soar and Allah grants him the habit to think and

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ponder.

Ask your Lord for guidance and be kind and tender and the Lord who provides help will be sufficient for you. *(Tafsir Ibne Kathir)*

Nothing can change the course of death

According to a long story recorded in Ibne Jareer and Ibne Abi Hatim and narrated by Hazrat Mujahid رحمۃ اللہ علیہ that in the old times a pregnant woman when she felt the pain of labour and the baby was born asked her servant for fire. When he stepped outside he saw a man standing at the door who asked him "Is it a boy or a girl?" he replied "it's a girl". The man said "This girl will commit fornication with hundred men then she will marry the man who is presently a servant in her house and a spider will cause her death." The servant came back immediately, took out a sharp knife, cut open her belly and ran away thinking that she was dead. When the mother saw this she gave her stitches and after medical treatment her wounds were healed. As the time passed and the girl grew up she became very pretty. But she assumed an indecent character.

The servant left the place traveled through sea to a place where he gathered a lot of wealth through his new occupation. After many years he came back to his village, called an old woman and told her that he wanted to marry a very beautiful girl of the village. The woman went to the girl's house with the proposal as she was the prettiest girl in the village. The proposal was accepted, the marriage took place and the girl came to that man. Both developed love for each other. One day she asked him "Who are you? From where have you come and what brought you here?" he narrated the whole story. The girl said "I am the girl whose belly you had slit" and then she showed him the mark. He then said "If you are the same girl then there is some thing else I know about you- that you have been with hundred men before me. How said "I admit I have done this but I do not remember the number." He said "I know one more thing about you that a spider will cause your death. But since I love you, I

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will construct for you a high palace. You will live there as there will be no insects." Therefore, the palace was built and she started living there. After a long time, whilst both of them were sitting they spotted a spider on the ceiling. The man said "Look! There is a spider." She said "Will it kill me?" she was scared and decided to kill the spider. She ordered the slave to bring to her the spider alive. He brought it to her. She put it on the floor and crushed it with her big toe. A drop of the pus that came out of the spider went between the flesh and the toe, nail. Her foot turned black and she died. *(Tafsir Ibne Kathir)*

A wanted Criminal Turned to Allah

A rebel in the sultanate of Banu Ummayyah Ali Asadi, terrorized the people, killed them, robbed them, made traveling unsafe. Several attempts were made to catch him but without success. Once he was in a jungle when he heard someone recite this ayah (verse):

قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

> Say: O My slaves who have transgressed themselves (by committing evil deeds and sins)! Despair not of the mercy of Allah verily Allah forgives all sins. Truly He is oft Forgiving, Most Merciful. *(Surah Zumur: 53)*

When he heard this he stopped and said, "O slave of Allah! Recite this ayah (verse) again." He recited it again. When he heard the ayah (verse) again he at once put his sword back in the sheath, repented sincerely and arrived in Madinah before the morning prayer. He performed ghusl (took bath), offered fajr in Masjid Nabwi in congregation and joined the group of people

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sitting in the company of Sayyidina Abu Hurairah رضی اللہ عنہ.

When the sun came out people recognized that he was the rebel, the wanted criminal Ali Asadi. People got up to arrest him but he said "Listen brothers! You cannot arrest me because I have committed repentance even before you can over power me. In fact I have myself come to you after repentance." Sayyidina Abu Hurairah رضی اللہ عنہ said "He is telling the truth." Then he held his hand and took him to Marwan bin Hakam who was then the Governor of Madinah, appointed by Sayyidina Muawiyah رضی اللہ عنہ. There he said "This is Ali Asadi. He has repented therefore, you cannot do anything to him."

Therefore, no action was taken against him. When a group of Mujahideen was leaving for jihad with the Romans he also joined them. He was in his boat when they encountered some Roman boats. He jumped into their boat in order to kill them. His shining sword proved too much for the Romans and they ran away like cowards. He followed them but since the boat got over loaded on that side it flipped. All the Romans died, Hazrat Ali Asadi رحمۃ اللہ علیہ also drowned attaining martyrdom (May Allah have mercy on him). *(Tafsir Ibne Kathir)*

The coming of Dajjal (the great deceiver) as narrated by the Prophet صلی اللہ علیہ وسلم

As recorded in sahih Muslim one morning the Prophet صلی اللہ علیہ وسلم described the dajjal (the great deceiver) in such a way that we wondered if he was present in the oasis of Madinah. Then when we returned to the Prophet صلی اللہ علیہ وسلم he understood from our faces and asked "What is it." we told him to which the Prophet صلی اللہ علیہ وسلم said "If he came in my presence I will deal with him my self. If he came after me every Muslim will deal with him himself. I put Allah in charge of every Muslim.

He will be in his youth and He will look like Abdull Uzza Bin Qatam. Anyone from amongst you who sees him should recite the beginning ayah of Surah Kahaf. He will rise from a place between Sayria and Iraq and will mark towards left and right. O

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slaves of Allah! Stand very firm on your path. We asked "How long will he remain here?" Prophet صلى الله عليه وسلم replied" forty days. One day equivalent to one year, one day equivalent to one month, one day equivalent to one week and the rest of days like your days. Then we asked "Will we have to offer one days prayer on the day which will be equivalent to one year." The Prophet صلى الله عليه وسلم replied "No! You should make an estimate. We asked "O Messenger of Allah! What will be the speed of his motion?' The Prophet صلى الله عليه وسلم replied "Like clouds are made to run by winds."

He will call one people and they will come to him, it will rain on them, the earth will produce crops and fruits. Their animal's will become healthy and will give more milk.

He will go to one people who will negate him and reject him. When he will leave that place they will be left with nothing.

He will stand on an infertile land and command it "O treasures of the earth! Come forth and they will all come forth and will follow him like Honey bees.

He will call a youth, will kill him and cut him into two halves. He will separate them by the distance of an arrow shot. Then he will call him. He will become alive and will come to him smiling.

Now Allah will send Sayyidina Eesa Bin Maryam عليهما السلام. He will be wearing two sheets of cloth and will descend[1] with his arms resting on the wings of two angels. When he will bend his head two drops will fall and when he will raise it two drops like pearls will roll down. If his breath will reach any disbeliever he will die. His breath will reach a distance eyes can see. He will chase the dajjal, will catch him at the gate of Ludd and will kill him.

Then he will come to the people whom Allah had saved from this trial. He will rub his hand on their faces and give them glad tidings of their ranks in paradise.

Then Allah will send His revelation to Sayyidina Eesa عليه السلام that

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[1]. Near the white eastern minaret of Damascus.

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I am sending such people with whom none can fight so you take my special servants to Mount Toor. Then Gog and Magog will come forth and will come rushing in from all directions. Their first group will arrive at sea (watiral) and will drink all its water. When their second group will arrive it will have dried up so much that they will say "maybe there was never any water here."

Sayyidina Easa عليه السلام and his companion believers will remain (on mount Toor) so much under seige that they will like the head of a bull more than you like one hundred dinars. Now Sayyidina Eesa عليه السلام and the believers will pray and beg to Allah. Allah will give them (Gog & Magog) a disease of tumor in their necks due to which all of them will perish at once. Then Sayyidina Eesa عليه السلام and his companions will descend on earth but they will not find a space equivalent to palms length, free from their dead bodies and their stench. Then he will pray and beg to Allah and so Allah will send birds equal in size to the neck of Bacthian camel who will dispose off the dead bodies wherever Allah will want. Then it will rain washing the earth and cleaning it like a mirror. Then the earth will be ordered to bring forth its treasures and blessings. That day one pomegranate will suffice for one whole group and they will all rest under its peel. A whole tribe will not be able to finish the milk of one she-camel. Then the Lord of the world will cause to blow a pure and pleasant wind which will pass under the armpits of believing men and women taking along their souls. And the worst of the people will behind who will fight each other like vultures and the Doomsday will be established. *(Tafsir Ibne Kathir)*

The Trials of Dajjal (the great deceiver) and the Signs of Qiyammah (Doomsday)

According to Ibne Majah the Prophet صلى الله عليه وسلم once gave a khutbah (sermon) the major part of which was about dajjal (the great deceiver) and his evil.

In the Khutbah (sermon), the Prophet صلى الله عليه وسلم also said that from the beginning of the world till the end there will be no fitnah greater than this. All the Prophet's صلى الله عليه وسلم warned their people of this fitnah. I am the last Prophet and you are the

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last Ummah. Surely he will come to you. If he comes in my presence I will deal with him and if he came afterwards then everyone will have to protect himself against him. I put Allah in charge of every Muslim.

He will appear between Syria and Iraq and will move right and left. O people! O servants of Allah! Beware, Beware! Remain Steadfast. Listen! I tell you about an attribute of his, no other Prophet عليه السلام told his Ummah about.

In the beginning he will claim to be a Prophet - so you remember that after me there is no Prophet to follow. Then he will go further and claim to be god - so you remember that no one can see Allah with these eyes, though it is possible to see Him after death. And listen! He will be one-eyed and your Lord is not one-eyed. 'Kafir' is unscribed between both his eyes which can be read by the literate and the illiterate. In other words every believer will be able to read it.

With him will accompany fire and a garden. His fire is actually paradise and the garden hell. Listen! Whoever from amongst you is put into fire by him he should recite the beginning ayah of Surah Kahf and the fire will become cool and peace for him just as the fire of Nimrood did for Khalilullah عليه السلام.

Another of his fitnah (trial) will be that he will say to a bedouin "If I bring your dead parents back to life will you accept me as your lord." He will agree. Then two Satan will appear in the form of his parents and will say "Son! Indeed he-is your Lord. You should believe in him."

Another of his fitnah (trial) will be that he will be imposed on a man whom he will have cut into two through a saw. Then he will say to the people "Watch this servant of mine. I will bring him back to life, yet he will say that his Lord is anyone other than me." So he will rain him up and will ask him "Who is your Lord?' he will say "My Lord is Allah and you are the enemy of Allah, Dajjal (the great deceiver). By Allah! Now I am even more convinced than before." According to another narration the Prophet صلى الله عليه وسلم said "This believer will have the highest

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rank amongst all the believers of my Ummah. Sayyidina Abu Saeed Khudri رضی اللہ عنہ says that after hearing this hadith we thought that this person must be Umar Bin Khattab رضی اللہ عنہ. This was our opinion until his martyrdom.

The Prophet صلی اللہ علیہ وسلم said "Another of his fitnah (trial) will be that he will order the sky to send rain and it will send rain. He will order the earth to bring forth its produce and the earth will follow."

Another of his fitnah (trial) will be that he will go to a tribe and they will not believe in him - he will immediately destroy every thing they had and they will perish. He will go to a second tribe which will accept him as their god. Immediately with his order it will rain and the earth will bring forth its produce and their animals will become healthier than before and will give more milk. He goes to all places except Makkah and Madinah. When he turn to Madinah he will find on every path angel with naked swords. He will stop at the farthest border of 'Sabkha' near 'Zareeb Ahmar.' Then there will be three earthquakes in Madinah due to which all the hypocrite men and women of Madinah will Leave the city and joinhis forces. Madinah will throw out the filthy people just as an oven seperates dirt from iron. That day will be called Youmul Khalas.

Umme Shareek رضی اللہ عنہا asked the Prophet صلی اللہ علیہ وسلم "O Messenger of Allah! Where will the Arabs be on that day?' The reply was "Firstly, they will be very few and majority of them will be in Baitul Maqdas. Their leader will be a righteous man who will be leading Fajr Prayer when Sayyidina Eesa علیہ السلام will descend. The imam will step back so that Sayyidina Eesa علیہ السلام could lead the prayer but Sayyidina Eesa علیہ السلام will put his hand on his back and say, "Go ahead and lead the prayer." Iqamah has been called for you." And so the imam will lead the prayer.

After finishing the prayer Sayyidina Easa علیہ السلام will say "Open the gate" and so the gate will be opened. Dajjal (the great deceiver) will have arrived along with seventy thousand Jews wearing crowns and their swords gilded with gold. On seeing Sayyidina Eesa علیہ السلام, Dajjal will start to dissolve just as salt dissolves in water - he will turn around and start running. But

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Sayyidina Eesa عليه السلام will say Allah has appointed that you will receive a strike from me and you cannot alter it. And so Sayyidina Eesa عليه السلام will catch him near Bab-e-Lud and will kill him there. Now the Jews will panic and run but they will not find a place to hide. Every rock, every tree, every wall and every animal will say "O Muslim! Here is a Jew. Come and kill him. But Acacia is a tree of the Jews. It will not speak.

The Prophet صلى الله عليه وسلم said "Then Easa Bin Maryam عليها السلام will be the ruler of my Ummah. He will be equitable, he will be the imam, he will be just, he will break the cross, kill the pig, eliminate jizya (captive-tax) envy and malice will disappear, the venom of every poisonous animal will be removed. Children will put their finger in the jaws of a snake but it will not hurt them, boys will play with lions without getting hurt, wolves will walk in a flock of goats like a shephered dog.

The whole of earth will be filled with Islam and reform like a pot filled to the brim with water. Everyone's Kalimah will be the same, none will be worshipped other than Allah. Fighting and warring will suspend completely, earth will be illuminated like white silver. One bunch of grapes will be sufficient for one group, one pomegranate will be so big that it will satisfy the hunger of one group. A bull will be so expensive while a horse will be worth a few dirhams. People asked why will it be so change? The Prophet صلى الله عليه وسلم replied "Because it will not be used in battles." Then they asked "Why would a bull be so expensive?" Prophet صلى الله عليه وسلم replied "Because the whole earth will be giving its produce.

There will be a severe draught three years before the appearance of dajjal (the great deceiver). In the first year rain will be withheld by the order of Allah and the earth's produce will also decrease by one third. In the second year Allah will command the sky to withhold two third of rain. Same command will be given to earth to decrease its produce by two third. In the third year not a drop of rain will fall nor the earth will produce anything. All animals will die due to the drought except what Allah wants (to save). The Prophet صلى الله عليه وسلم was asked "How

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will the people survive then?" to which he said "Substituted for their food will be to say لاالٰہ الا اللہ, اللہ اکبر, سبحان اللہ and الحمدللہ.

Imam Ibne Majah says that his teacher heard his teacher saying that the importance of this hadith is such that the teacher of children should teach it to the children rather he should make them write it so that they memorize it. *(Tafsir Ibne kathir)*

On the judgment day arrogant people will be brought forth in the form of ants

According to Masnad Ahmad arrogant people will be brought forth in the form of ants on the judgment day. They will have to carry the burden of even the pettiest of things. They will be put in the prison of hell and the blazing fire of hell will hit them with its flames on their head. They will be fed the blood, pus and excrements of the people of hell. *(Tafsir Ibne Kathir)*

A voice from the clouds said "let us got to Madinah, Umar is calling

Hazrat Maulana Muhammad Yusuf (نور اللہ مرقدہ وبرّد مضجعہ) while delivering a speech in Pakistan said that during the caliphate of Sayyidina Umar رضی اللہ عنہ (18 Hijri) there was such a severe drought in the whole of Arab that even food items were not available at any cost. People were dying due to hunger. Meanwhile Sayyidina Umar رضی اللہ عنہ came to know that in Egypt there is excess produce. Egypt was by then under Muslim rule and Sayyidina Amr Bin Al-Aas رضی اللہ عنہ was its Governor. Sayyidina Umar رضی اللہ عنہ wrote him a letter:

> "There is no food stuff here in Hijaz and I have come to know that there you have excess of it. Therefore, send food stuff for the people here."

The Governor wrote back

> "Rest assured! I will send such a huge caravan loaded with food stuff that when its first camel will be unloaded in Madinah the last camel will be loaded in Egypt.

The distance between Hijaz and Egypt was of one month which

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was in those covered on camels. When the food stuff arrived it was indeed in huge quantity. An announcement was made in Madinah and its surroundings that whoever wants may eat at the table spread of Umar رضی اللہ عنہ and whoever wants may take his share home. Therefore thousands were fed by Sayyidina Umar رضی اللہ عنہ and many took their share home.

A companion رضی اللہ عنہ who lived in a dwelling in the jungle also come to know about this through some people that there is food staff in Madinah and it is being distributed. He had a goat. He thought that if he leaves the goat behind some animal may eat it so it is better that he slaughters it himself and eats it - in this way he will gain some strength for the journey. When he slaughtered the goat not a single drop of blood came out of it. On seeing this the companion رضی اللہ عنہ started crying, thinking that not even myself even the goat has suffered so much. He held his head and fell down crying and then went to sleep. In his sleep he saw a dream in which the Prophet صلی اللہ علیہ وسلم came to him and said "Go to Umar. Say to him my salam and say "You were a wise man. What happened to your wisdom?" The companion رضی اللہ عنہ got up and some how managed to go to Madinah Tayyabah, knocked the door of Sayyidina Umar رضی اللہ عنہ and said "The Messenger of Rasulullah صلی اللہ علیہ وسلم seeks permission." Sayyidina Umar رضی اللہ عنہ came out bare - footed and asked what was the matter. He narrated the whole story. Sayyidina Umar رضی اللہ عنہ trembled on hearing it and said "I have made some mistake" He immediately gathered the knowledgeable people of Madinah and said "I have been telling you again and again that you should inform me if I make a mistake you should in form me if I make a mistake but you did not do it. My master Rasulullah Muhammmd صلی اللہ علیہ وسلم has sent me this message. Tell me what mistake I have committed." The companions said "We have not observed any mistake". One companion got up and said "One thing that I realize is that when there was drought in your land, there was no food stuff and people were dying of hunger - instead of praying to Allah you asked your governor for help who is a human just like you. This is the mistake. Sayyidina Umar رضی اللہ عنہ said "Indeed this is the

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mistake" and everyone said "This is the mistake. Sayyidina Umar رضی اللہ عنہ immediately made dua (supplicaticn) and begged for forgiveness. As soon as he made his dua (supplication) it created a panic in the clouds. They were racing with one another and saying "Go to Madinah, Umar is calling Go to Madinah, Umar is calling." *(Tarikh Kamil)*

Celebration on the death of the Righteous

Allah says to the angel of Death "Go to my friend. I have tested him with every kind of hardship and found him pleased every time. Now you go and bring him to me so I give him every type of comfort and luxury. The angel of death takes along with five hundred angels. They have with them a shroud from Paradise, perfume from Paradise and bunches of basil which have twenty colors on their edges, every colour having a different fragrance. Premium musk is enshrouded in white silk fabric. All of them arrive. The angel of death sits near his head and the rest of them sit around him. Every angel puts him gift from paradise on his limbs and the white silk and angel is kept under his chin. The gates of Paradise are opened for him and his soul is cheered up with the flowers of Paradise, the clothing of paradise, the fruits of Paradise just as a crying baby is cheered up. His hoors smile at him and express their love. The soul, on seeing these scenes intends to free itself from the body very soon.

The angel of death says "Yes O purified soul! Proceed towards the plum tree without thorns, and banana trees with hanging fruits, and the long shades and the streams of water. By Allah! The angel of death treats him with greater mercy and kindness than a mother does because he knows that he is the beloved of Allah. If he is hurt even a little my Lord will be displeased with me. And so he takes the soul away from the body just a hair is removed from dough.

As soon as the angel of death captured the souls, the soul says to the body May Allah Izzojal grant you the best of reward - You were quick in obeying Allah and slow in matters of disobedience. You yourself got relief and also gives a similar

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reply to the soul. All those places on earth on which he performed worship weep for forty days. Similarly those gates of heaven from which used to enter the good deeds and from where used to descend his provision also weep.

At that point in time the five hundred angels stand around his body taking part in giving him a bath. Before humans turn him the angels do and after giving him a both enshroud him in the shroud they brought before the human do. They apply perfume to his body before the humans do and from his house to his grave stand in two opposite rows doing istighfar for him, This is when Satan yells so loudly with grief that is enough to break his bones - and says "O My troops! Ruined be you. How could he remain safe from you?" They say "he was just innocent."

When the angel of death ascends along with his soul Sayyidina Jibreel عليه السلام welcomes him along with seventy thousand angels. Each one of them gives him glad tidings of Allah until his soul reaches the throne of Almighty. There it falls into prostration at once. Then Allah says "Give the soul of my servant a place in plum trees without thorns and row upon row of banana trees and long shades and streams of water. Then when he is put into grave on the right stands his prayer, on the left stands fasting, Quran comes next to his head. Walking for prayer in the direction of feet. On one side stands sabr (patience). Punishment approaches him but prayer stalls it from the right saying that he always remained alert, he has only found comfort in his grave. Then the punishment approaches from the left but then fasting stalls it saying the same thing. Then it approaches from the side of his head but here Quran and dhikr stall it saying the same thing. It approaches from the direction of the feet but here his walking for prayer stalls it. In short Allah's beloved is protected from all four directions - The punishment does not find a way and so it returns.

Sabr (patience) then says "I was watching that if you are able to send back the punishment then I do not need to intervene otherwise I would have also supported him. Now I will help him at pul siraat and Meezane (Scale).

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Now two angels are sent, Munkir and Nakeer. They are like lightning that strikes, their teeth are black, they breath out flames, their hair hang below their feet, there is a great distance between their shoulders. Their hearts are free from tenderness and mercy. Each one of them carries a sledge hammer so heavy that if the tribes of Rabeea and Muzar collectively want to lift it, wont be possible. They come and say to him "Sit up", the soul sits up straight, with the shroud on its side.

They ask him "Who is your Lord? What is your religion? Who is your Prophet?

The companions رضی اللہ عنہم could not hold back their question and said "O Messenger of Allah! How would anyone respond to such frightening angels?" The Prophet صلی اللہ علیہ وسلم recited the ayah "يثبت الله" and said "He responds without any hesitation that my Lord is Allah.

And my religion is Islam which is also the religion of the angels and my Prophet is Muhammad صلی اللہ علیہ وسلم who was the Seal of the Prophets.

They say "Your answer is correct." Now they widen his grave the length of forty hands on his right and on his left, on his front and on his back, in the direction of his head and in the direction of his feet. They widen by the length of two hundred hands and an area of forty hands in length and they say to him "Look above!" He sees that the gate of Paradise is opened They say "O Allah's friend! Because you have obeyed Allah, this is your destination.

The Prophet صلی اللہ علیہ وسلم said "By the one in whose hands is the soul of Muhammad صلی اللہ علیہ وسلم, the comfort and joy that he feels is infinite. Then he is asked to look below. He sees that gate of hell is opened. The angels say "Look Allah save you from it forever. Then he becomes so happy that his happiness will not last forever.

Sayyidah Ayesha رضی اللہ عنہا says that seventy gates of Paradise are opened for him from where he receives the fragrance and the coolness of the morning breeze until Allah awakes him on the Judgment day. *(Tafsir Ibne Kathir)*

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To weep for the dead is permissible mourning is not

It was customary during the days of ignorance that when an important person died he left a will that when I die I should be wept for months or one or two years. Obviously it is not possible to cry for that long and if anyone does not cry then people would say he was not an important person. Therefore cry for six months so that it is known that he was an important person. But who will cry for so long? To solve that problem women were hired for that purpose. Women, because they are good at shedding tears. They think about it and tears start dropping. Therefore, there was no one better to do this job than women. They were paid for it and were given food and clothing.

There method was that they would be sitting in the house, eating or drinking something, as soon as someone would coame for consolation they would sit in a circle and begin their noise making saying "You were the mountain, your were the sun, you were the moon,"

When Sayyidina Saad Bin Ubadah رضی اللہ عنہ fell sick the Prophet صلی اللہ علیہ وسلم went to see him along with Abdur Rahman Bin Auf, Saad Bin Abi Waqas and Abdullah Bin Masood رضی اللہ عنہ. When the Prophet صلی اللہ علیہ وسلم arrived he found him in a very serious condition. The Prophet صلی اللہ علیہ وسلم saw that people had gathered around him so he asked "he died?" (It was out of grief or shock on seeing the people around him that the Prophet صلی اللہ علیہ وسلم said this). The people said "No! He has not died yet." The Prophet صلی اللہ علیہ وسلم on seeing his condition started weeping. When the other people saw this they also started weeping. The Prophet صلی اللہ علیہ وسلم said "People listen and understand very well Allah does not punish the tears of the eyes and the grief of the heart because they are beyond one's 'control." Then he pointed towards the tongue and said "But the punished on the fault committed by this, that is the mourning committed by the tongue and he shower His mercy on remembrance and dua and istighfar (supplication and seeking forgiveness from Allah). *(Sahih Bukhari and Muslim)*

It is reported by Umme Salamah رضی اللہ عنہا that on the death of her

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.husband Abu Salamah رضی اللہ عنہ Prophet صلی اللہ علیہ وسلم also came. His eyes had been left open. The Prophet صلی اللہ علیہ وسلم closed them and said "When the soul leaves the body, eyesight also leaves with it. Therefore eyes should be closed after death." On hearing this his family started crying out aloud and in a state of grief and shock they uttered such words which were a curse for themselves - so the Prophet صلی اللہ علیہ وسلم said: "O people! Pray for goodness for yourself for whatever you were saying, the angels were saying amen in reply to it". Then the Prophet صلی اللہ علیہ وسلم made this dua (pray):

> "O Allah! Forgive Abu Salamah رضی اللہ عنہ raise his ranks amongst the guided ones and in his place You be the Guardian and Patron of those he has left behind. And O Lord of the worlds! Forgive us and him and widen his grave and illuminate it." *(Sahih Muslim, Maariful Hadith)*

The Prophet صلی اللہ علیہ وسلم made it a sunnah to say اِنَّا لِلّٰهِ وَاِنَّا اِلَیْهِ رَاجِعُوْنَ and to remain pleased with Allah's will - and these things are not contrary to weeping and grief of the heart. That is why the Prophet صلی اللہ علیہ وسلم was the most pleased with Allah's will and the one who praised Allah the most amongst all His creation. Even then he wept at the death of his son Ibrahim رضی اللہ عنہ out of love and affection - and the heart of the Prophet صلی اللہ علیہ وسلم was filled with gratitude for Allah and His praise and remembrance.

Sayyidina Anas رضی اللہ عنہ narrated that we went to the house of Abu Saif Ahangar in the company of Holy Prophet صلی اللہ علیہ وسلم. Abu Saif was the husband of the mid wife of the son of Prophet صلی اللہ علیہ وسلم, Ibrahim رضی اللہ عنہ, Khula Bint Munzir - and according to the customs of those days Ibrahim رضی اللہ عنہ used to live in her house - the Prophet صلی اللہ علیہ وسلم lifted his son, kissed him put his nose on his cheek as is done in love of children.

Afterwards, we went there one more time during the last illness of the Prophet's صلی اللہ علیہ وسلم began to weep. Abdur Rahman bin Awf رضی اللہ عنہ (who out of ignorance thought that the Prophet صلی اللہ علیہ وسلم is not impressed by such things) said surprisingly "O Messenger of Allah! You are crying?" the Prophet صلی اللہ علیہ وسلم replied" O Ibne Auf! It is not an undesirable condition; rather it is affection and

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sympathy." Then again his eyes began to weep – Prophet صلی اللہ علیہ وسلم then said "the eyes are shedding tears, the heart is filled with sorrow and but our tongue will say what is liked by Allah, that is, انا للہ وانا الیہ راجعون and O Ibrahim! Your parting has grieved us." *(Bukhari, Muslim, Maariful Hadith, Uswae Rasool)*

Excellent Praise of Allah by a villager and the Prophet's صلی اللہ علیہ وسلم expensive gift

Sayyidina Anas رضی اللہ عنہ says that the Prophet صلی اللہ علیہ وسلم passed by a villager who was supplicating in his prayer and saying:

O The One to whom the eyes cannot see.

O The One whom the imagination cannot reach.

O The One whose attributes are beyond description by those who describe.

O The One who is not affected by life's occurrences.

O The One Who has no fear of the changing times.

O The One Who knows the weight of the mountains.

O The One Who knows the length and breadth of the oceans.

O The One Who knows the number of rain drops.

O The One Who knows the number of the leaves on the trees.

O The One who knows all the things covered by the darkness of night and illuminated by the brightness of day.

O The One whom the heaven cannot hide from the other heaven.

O The One whom the earth cannot cover with another earth.

O The One who knows what is in the belly of the sea.

O The One who knows what is hidden inside the rocks!

Make the last part of my life the best one and make my last deed the best one, and may my best day be the one when I meet you.

The Prophet صلی اللہ علیہ وسلم made someone responsible to bring

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the villager to him after he finished his prayer. Therefore he came to the Prophet صلی اللہ علیہ وسلم. The Prophet صلی اللہ علیہ وسلم had received some gold He gave it to the villager as a gift and he asked him "O Aarabi! To which tribe do you belong? "He replied "O Messenger of Allah! I am from the tribe 'Amir Bin Sasaa'." The Prophet صلی اللہ علیہ وسلم said "Do you know why I have given you the gold?" He said "O Messenger of Allah! We are related to each other, that is why." The Prophet صلی اللہ علیہ وسلم said "There are rights of relatives but I have gifted you the gold because of your excellent praise of Allah. *(Hayatus Sahabah)*

Calling Allah by a special name for acceptance of Supplications

Sayyidah Ayesha رضی اللہ عنہا said that I heard the Prophet صلی اللہ علیہ وسلم prayed as below:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الْاَحَبِّ اِلَيْكَ الَّذِیْ اِذَا دُعِيْتَ بِهٖ اَجَبْتَ وَاِذَا سُئِلْتَ بِهٖ اَعْطَيْتَ وَاِذَا اُسْتُرْحِمْتَ بِهٖ رَحِمْتَ وَاِذَا اَسْتُفْرِجْتَ بِهٖ فَرَّجْتَ۔

O Allah! I ask you through the blessing of Your name which is pure, blessed and the most liked be You. When You are called by this (name) You Listen and when You are asked through this (name) You give. When Your mercy is sought through this (name) You grant Your Mercy and when comfort is desired through it you grant it.

Sayyidah Ayesha رضی اللہ عنہا says that once the Prophet صلی اللہ علیہ وسلم said "Ayesha do you know that Allah has disclosed to me a name that if a supplication is made by calling that name Allah accepts it." I said "O messenger of Allah! My parents by sacrificed at you." Teach me also that name." The Prophet صلی اللہ علیہ وسلم said "It is not appropriate to teach you." She says "I sat on one side then I got up and kissed the head of the Prophet صلی اللہ علیہ وسلم. Then I said "O Messenger of Allah! Teach me the name." The Prophet صلی اللہ علیہ وسلم said "Ayesha it is not appropriate that I teach it to you because then you pray through

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it for worldly things." I got up from there, performed ablution, offered two rakah prayer and prayed as below.

اَللّٰهُمَّ اِنِّیْ اَدْعُوكَ اللهَ وَادْعُوكَ الرَّحْمٰنَ وَادْعُوكَ الْبَرَّ الرَّحِيْمَ، وَادْعُوكَ بِاَسْمَائِكَ الْحُسْنٰى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ اَعْلَمْ اَنْ تَغْفِرَلِیْ وَتَرْحَمْنِیْ

"O Allah! I call You Allah, I call You Rahman, I call You and I call You by the beautiful names I know and the ones I do not know, and I ask you for forgiveness and Your Mercy."

Sayyidah Ayesha رضی اللہ عنہا says "The Prophet صلی اللہ علیہ وسلم smiled much on hearing my dua and said "That special name is in those names by which you called Allah. *(Hayat us Sahabah)*

The Supplication of the Prophet صلی اللہ علیہ وسلم caused Sayyidina Hazrat Ali رضی اللہ عنہ to regain health

Sayyidina Hazrat Ali رضی اللہ عنہ says "Once I fell ill and came to the Prophet صلی اللہ علیہ وسلم. He made me sit at his place and himself stood up to offer prayers and he put a corner of his clothing on me. After finishing the prayer the Prophet صلی اللہ علیہ وسلم said "O Ibne Abi Talib! Now you are fine, do not worry. Whatever I asked for myself, I also asked same for you - and whatever I asked Allah for, Allah granted it to me- except that I have been told that there will be no Prophet صلی اللہ علیہ وسلم after me." Therefore, when I got up from there I felt just fine and I felt like I was not sick at all. *(Hayatus Sahabah)*

Prophetic Prescription for getting relief from worries and sorrows.

Sayyidina Anas Bin Malik رضی اللہ عنہ says that when the Prophet صلی اللہ علیہ وسلم would finish his prayers he would rub his right hand on his head and say:

بِسْمِ اللهِ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ اَللّٰهُمَّ اَذْهِبْ عَنِّی الْهَمَّ وَالْحُزْنَ

In the name of Allah besides Whom there is no God. He is the most Merciful, the Most Kind. O Allah! Relieve me of every worry and sorrow. *(Hayatus Sahabah)*

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Giving One's wife and children in Allah's Protection

Sayyidina Abdullah Bin Masood رضی اللہ عنہ says "A man came to the Prophet صلی اللہ علیہ وسلم and said O Messenger of Allah! By Allah, I am full of fear regarding my life, my family and my wealth. The Prophet صلی اللہ علیہ وسلم said "Recite these words in morning and in evening:

بِسْمِ اللّٰهِ عَلٰى دِيْنِيْ وَنَفْسِيْ وَوَلَدِيْ وَاَهْلِيْ وَمَالِيْ

I say Allah's name on my religion, my life, my children, my family and my wealth.

The man started reciting these words and then again came to the Prophet صلی اللہ علیہ وسلم. The Prophet صلی اللہ علیہ وسلم asked him "How is your condition of fear?" He replied "By the One Who sent you with the Truth, my fear has disappeared." *(Hayatus Sahabah)*

Prophetic Prescription for protection against the evil of Satan

Sayyidina Abdullah Bin Amr Bin Aas رضی اللہ عنہ says that the Prophet صلی اللہ علیہ وسلم used to say these words while entering the mosque.

اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

Against the cursed Satan, I seek refuge of Allah the Great,

.When one says these words, Satan says "He has gained protection against me for the rest of the day." *(Hayatus Sahabah)*

Remembering Allah in a State of Anger

In Ibne Abi Hatim it is recorded from Sayyidina Wuhaib Bin ward رضی اللہ عنہ that Allah says "O son of Adam! Remember Me in a state of anger, I will also forgive you in my anger. And when My punishment fall on a people I will save you from them, I will not destroy you with the ones being destroyed. O son of Adam! When you are treated with oppression, bear with patience and fortitude, look up to Me, rely on My Help, be pleased with My Help. Remember! My Help is better than your own help."

May Allah give us the strength to do good and may He help us.

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(Tafsir Ibn Kathir)

Dua (supplication) for Protection against Trials

Sayyidina Basar Bin Abi Artah رضی اللہ عنہ says I heard the Prophet صلی اللہ علیہ وسلم make this dua:

اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِي الْاُمُوْرِ كُلِّهَا وَاَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ۔

O Allah! Give us a good result in all our actions and save us from embarrassment in this world and the punishment in the Hereafter.

According to Tabrani the Prophet صلی اللہ علیہ وسلم said Whoever recites this dua daily will die before having been put through a trial. *(Hayatus Sahabah)*

Prophetic Prescription for Protection Against Fear

Sayyidina Abu Umamah رضی اللہ عنہ says that Sayyidina Khalid Bin Waleed رضی اللہ عنہ told the Prophet صلی اللہ علیہ وسلم that in the night he sees some frightening things due to which he could not offer Tahajjud (supererogatory prayers). The Prophet صلی اللہ علیہ وسلم said "O Khalid Bin Waleed! Shall I not teach you such words that if you recite them three times a day, Allah removes you this problem. Sayyidina Khalid Bin Waleed رضی اللہ عنہ said "O Messenger of Allah! May my parents sacrificed on you - teach me, that is why I have told you my problem." The Prophet صلی اللہ علیہ وسلم said "You should recite these words.

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنَ

I seek refuge through Allah's Perfect words from His Anger and His Punishment and from the evil of His servants and from the instigations of Satan's and from the Satan's coming to me.

Sayyidah Ayesha رضی اللہ عنہا says that a few nights had passed by that

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Sayyidina Khalid رضی اللہ عنہ come and said "O Messenger of Allah! My parents be sacrificed at you, By the One who sent you with the Truth, I had only completed three times the words you had taught me that Allah gave me relief from that problem. And now my condition is such that I can enter a lions den at night without fear.

.Sayyidina Abdullah bin Amr رضی اللہ عنہ says that the Prophet صلی اللہ علیہ وسلم said "If anyone from amongst you suffers from fear during sleep he should recite اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ till the end.

According to the tradition of Nasai Sayyidina Khalid Bin Waleed رضی اللہ عنہ used to suffer from fear in his sleep. He mentioned this to the Prophet صلی اللہ علیہ وسلم who advised him to recite this dua at the time of lying down اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ till the end. Imam Malik رحمۃ اللہ علیہ has recorded in his Muwatta that Sayyidina Khalid Bin Waleed said to the Prophet صلی اللہ علیہ وسلم "I suffer from fear during my sleep". The Prophet صلی اللہ علیہ وسلم advised him to recite the dua mentioned above. Sayyidina Khalid Bin Waleed رضی اللہ عنہ said to the Prophet صلی اللہ علیہ وسلم "O Messenger of Allah! I suffer from fear." The Prophet صلی اللہ علیہ وسلم replied "Recite this dua when you go to bed" Then he related the dua mentioned above. *(Hayatus Sahabah)*

The Different shades of Wilayat

Hazrat Mirza Mazhar Jane Janan رحمۃ اللہ علیہ is one of great Auliya of the Naqshbandia but even the kings could not match his majesty. He had many servants, a clean environment, a guard at the gate. He was so particular about cleanliness that if he found a small splint of wood in front of him he would get a head ache and he would say "what garbage has been gathered."

The king wanted to meet him for which he tried hard to get permission but he did not get it. In the end he asked a very close servant of the sheikh to somehow get him an appointment of just five minutes. He managed to get an appointment through his close relationship. The king came and sat with respect on one side with folded legs. The sheikh gave him some advice. Mean while the sheikh felt thirsty so he indicated to the servant that he wanted water. The king understood what he wanted. He stood

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up and humbly requested that he be allowed to bring water and he was given the permission. When he brought the water he did not put back the cover on the water pot in an upright positing. This upset the shaikh and he said "You do not know how to serve water- how do you discharges your responsibilities as a king?" then he ordered his close servant to bring him water. There have been saints of such status in the past - there was no less wilayat in them, they were perfect wali, through his company, his guidance, thousands became aulia of Allah.

Another example is of Hazrat shah Ghulam Ali. Such was his condition that he was a very poor person, a pious, content person but he had so many guests at a time that three to four hundred people would gather for meals - even though apparently he had no means of incomes. The Nawab of the state of Tonk, Nawab Mir Khan was one of his disciples. He once thought that there are three to four hundred guests at a time on the shaikh's table spread, how would he be managing all this? Must be very difficult to bear all the expense. So he donated one whole district of Tonk, the income of which was several lakhs per year, with the message on a sheet of copper that "I gift it you so that the expenditures of your family and your guests are met.. Accept if for the sake of Allah." Ghulam Ali Sahab رحمة الله عليه wrote back on the same copper sheet along with couplet:

ما آبروئے فقر وقناعت نمی بریم
بامیر خاں بگوئے کہ روزی مقدر است

> We do not want to loose the honor of our poverty and starvation. Tell him that the provision is pre-ordained, we do not need your district.

So in one case there was so much zuhd and contentment and in the other there was such affluence. Both are perfect wali, it is just that there are different shades of wilayat. Wilayat has nothing to do with how you dress, rather it is the condition of the heart. When the heart is under Allah's influence it is a perfect wali. If someone wears a prestigious dress with good intentions, there is

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also wisdom in it while someone else may be influenced by Zuhd (piety) and contentment. *(Khutbaate hakimul ummat)*

Muslims are granted forgiveness on the first night of Ramadhan

Sayyidina Anas رضی اللہ عنہ says when the month of Ramadhan approached us, the Prophet صلی اللہ علیہ وسلم gave a short sermon at Maghrib time and said "Ramadhan is ahead of you and you are going to welcome it. Listen carefully! Every one of the people of book (Muslims) is forgiven in the very first night of Ramadhan. *(Hayatus Sahabah)*

Sayyidina Jibreel علیہ السلام taught a supplication to Sayyidina Yaqoob علیہ السلام

Allama Aloosi رحمۃ اللہ علیہ recorded in Tafsir Roohul Ma'ani that when Sayyidina Yusuf علیہ السلام forgave his brothers and announced

لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ

, the brothers said "O father and O brother! You have forgiven us but if Allah does not forgive us, Your forgiveness will be of no benefit to us. You make dua for us that Allah sends down his forgiveness through revelation." Since the prophet are the most merciful with the creation, Sayyidina Yaqoob علیہ السلام said:

سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٓ إِنَّهُۥ هُوَ الْغَفُورُ الرَّحِيمُ

> "I will soon pray to my Lord for your forgiveness. Verily He is the most Forgiving, the Most Kind."

Then Sayyidina Yaqoob علیہ السلام stood in front in the direction of qiblah for making dua, Sayyidina Yusuf علیہ السلام stood behind him and all the brothers beloved Sayyidina Yusuf علیہ السلام. Then they prayed with extreme humility and khushoo but for twenty years their prayers were not accepted. Sayyidina Jibreel علیہ السلام then descended and taught this dua:

(١) يَا رَجَاءَ الْمُؤْمِنِيْنَ لَا تَقْطَعْ رَجَاءَنَا۔

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Hope of the believers! Do not cut off our hopes.

(۲) یَاغِیَاثَ الْمُؤْمِنِیْنَ اَغِثْنَا۔

Redresser of the believers! Help us.

(۳) یَامُعِیْنَ الْمُؤْمِنِیْنَ اَعِنَّا۔

Helper of the believers! Help us

(۴) یَامُحِبَّ التَّوَّابِیْنَ تُبْ عَلَیْنَا۔

The one who loves the repenters! Turn to us.

When these supplications were made in the morning, repentance was accepted. *(Roohul Ma'ani)*

Achieve success in the toughest of cases

Hazrat Thanwi رحمۃ اللہ علیہ writes that reciting this wazifah is very effective in the toughest of (court) cases. It has been proven many times. It has to be read one lakh fifty one thousand times - Insha Allah success will be achieved. The house and the clothes must be clean. The names to be recited are

یَاحَلِیْمُ ! یَاعَلِیْمُ ! یَاعَلِیُّ ! یَاعَظِیْمُ !

(Attaraaif Wazzaraaif)

A small good deed can earn forgiveness

Allah Taala is 'Shakoor' and the meaning of 'Shakoor' given in Mirqaat is the one who given great reward for a small deed.

Hazrat Mulla Ali Qari has related an incident that one man was seen in a dream. He was asked "How did Allah treat you?" he said "I was accounted for and I got frightened because my good deeds were light on the scale of deeds. At once a bag of soil fell in it and my good deeds became heavier. I asked "From where has this bag come." A reply came "This is the same soil you put on the grave of a Muslim." *(Kashkole Ma'arfat)*

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The strange Story of a widow

If a widow does not marry again for the sake of her children then she is given the reward of a ghazi for the rest of her life. *(Bukhari)*

In the time of Hazrat Basri رحمۃ اللہ علیہ, there was a woman who was student and used to attend his lectures regularly. She had a son, her husband had a successful business. She was a pious woman and lived a virtuous life. The poor woman's husband died in her youth. She taught "I have one child, if I marry again I will get a husband but his life will be ruined. God knows how he would treat the child. My son will soon grow up - so let him be my support. Therefore, the mother sacrificed her feelings - for such a woman there is a hadith according to which if she does not marry again for the benefit and protection of her children she gets the reward of a Ghazi for the rest of her life because she is doing Jihad against her nafs.

She used to take due care of her child. But when he would go out she would not be around. He was young and he had wealth and youth is a time when one can easily be misguided - and so he acquired bad company. He was into drinking and such things. His mother would counsel him a lot but of no avail. She would take him to Hazrat Hasan Basri رحمۃ اللہ علیہ, he would also spend hours with him but he was never attracted to wards righteousness.

Sometimes he would visit his mother, she would again talk to him and take him to sheikh. He would talk to him, pray for him but he did not budge a little Hazrat Hasan Basri رحمۃ اللہ علیہ began to believe that maybe his heart so hardened and sealed up. But a mother is after all mother, she is the only one who loves not just the good ones but also the bad ones. For her, children always remain her children. She cannot leave her children even though a father can show them the way out but she cannot. Allah has filled her heart with love. She therefore, cooks food for him, opens the door for him and counsels her with love "My son! Be a good person, change your life."

As Allah the Glorious willed, after years of sinful life he destroyed his health and wealth and suffered from several

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diseases. The doctors also gave in. Now he became so weak that he was not even able to move or leave his bed. He realized that he is about to die. His mother was again talking to him lovingly "My son! Even after what you have done to yourself, there is still time for you to seek forgiveness and repent. Allah forgives sins. This time mothers talk impressed his heart and he said "Mother! How should I repent? I have committed such horrible sins." Mother said "Let us ask the Sheikh." he said "Mother! I cannot even walk and you cannot carry me. How will I reach him? Why don't you go to him and request him to come." She said "Alright I will go to him." The son said "Alright I will go to him." The son said If I die before your return then say to Hazrat Hasan Basri رحمۃاللہعلیہ that he should lead my funeral prayer.

So she went to Hazrat Hasan Basri رحمۃاللہعلیہ. He had just finished his meals, was tired and wanted to take a nap (Qailoolah) as he also had to give a lecture. She knocked the door. On inquiry she said "I am your student. My child is breathing his last and he wants to repent. Therefore, please come to my house and make him do taubah. Sheikh thought that he is again trying to fool others, again he will waste his and other's times. It was been years but no advice had any effect on him. He said "Why should I waste my time, I will not come." She said "Hazrat he also said that if I die my funeral prayer should be lead by Hasan Basri رحمۃ اللہ علیہ. The sheikh replied "I will not lead his funeral prayer because he never offered prayers in his life." She was his student. Her sons illness and the Shaikh's refusal grieved her even more. With tears in her eyes she came back home. When the son saw his mother weeping profusely his heart softened further. He asked "Mother! Why are you crying so much?" she said "Your condition is so serious but the sheikh has refused to come. Why are you such a bad person that he did not even want to offer your funeral prayer?" When the son heard this his heart was struck by grief and pain. He said "Mother I am having difficulty in breathing. Perhaps my time has come. Therefore, listen to my will." Mother asked what it was.

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Strange will

He said "My will is that when I die you tie your scarf around my neck and pull my body in the yard like a dead dog. Mother asked "Why should I do that son?" He replied "So that people know what are the consequences of disobeying Allah and parents. And mother do not bury me in a graveyard." She asked "Why should I not burry you in a graveyard?" he replied "Mother just bury me in this yard. I do not want to hurt through my sins the people in their graves." When he said this with a broken heart it pleased Allah Ta'ala. Then he died as soon as his soul left his body and his mother closed his eyes, there was a knock on the door. It was Hazrat Hasan Basri. She asked "How come?" he replied:After our conversation I went to sleep and saw Allah in my dream. He said "What kind of a Wali are you that you refuse to lead the funeral prayer of another of my Wali?" I understood that Allah had accepted your son's repentance. Hasan Basri is here to offer your son's funeral prayer."

My beloved Allah! If you are so Kareem that if a dying man repents, You forgive his sins then my Lord! Today we sit in Your house and ask forgiveness for our past sins. O Allah! We are sinful, we confess that we have sinned. O Allah! We cannot lie as you know everything about us, O Allah! Forgive our sins. O Allah! We cannot even bear the heat of the sun how will we bear the heat of hell. O Lord of the world! Accept our repentance and give us the strength to lead the rest of our lives with Eeman, as per Islam and Quran. Ameen! *(Dawa - e- Dil)*

Munajaat

دل مغموم کو مسرور کر دے
دل بے نور کو پر نور کر دے

فروزاں دل میں شمع طور کر دے
یہ گوشہ نور سے معمور کر دے

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مرا ظاہر سنور جائے الٰہی
میرے باطن کی ظلمت دور کر دے

مئے وحدت پلا مخمور کر دے
محبت کے نشے میں چور کر دے

نہ دل مائل ہو میرا ان کی جانب
جنہیں تیری ادا مغرور کر دے

ہے میری گھات میں خود نفس میرا
خدایا اس کو بے مقدور کر دے

When Allah is pleased with a seeker of knowledge or an Alim (scholar), he populates for him a city in paradise

Our Islaaf sacrificed a lot for the sake of attaining knowledge. They encountered many hardships but they continued their mission religiously. They considered the madersah their home and the paper of the book their shroud. All their lives were dedicated to getting and imparting knowledge. That is why Hazrat Sufyan Thauri رحمۃ اللہ علیہ used to say that if he is sincere., no one can be better than him, So blessed are these people that even Allah's angels stop in their flight in their honour. That is why it was said that when Allah is pleased with an ordinary believer. He builds a palace for him in paradise. But when he is pleased with a student or an Alim. He populates for him a city in paradise. Just as there are Nawabs in this world who have their own areas, similarly if Allah is pleased with an Alim, He will populate for him a city in Paradise - he will have his own estate. That is why it was said:

مَنْ كَانَ فِيْ طَلَبِ الْعِلْمِ كَانَتِ الْجَنَّةُ فِيْ طَلَبِهِ

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> The one who is in search of knowledge Paradise is in search of him.

It is Allah's great favour that accepts His servants as seekers of religious knowledge. You people are very fortunate, you are the chosen people of Allah and this is confirmed by the Quran Allah says:

ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا

> Thereafter we have made our chosen servant inherit the book." They were My chosen, My beloved servants. The one who inherits the book is the beloved of Allah.

What a great Mercy it is of Allah that He accepted our lives for the purpose of the knowledge of this book. We should acknowledge this favour of Allah and acquire knowledge of the book diligently and sincerely. *(Dawa - e- Dil)*

The Daughters of Imam Malik and their level of Knowledge

Imam Shaafiee رحمة الله عليه says "Once during the days of Hajj I was in a Bazaar of Mina, When after having performed jamaraat I met an old man. When he saw me he said "For the sake of Allah accept my invitation (for food)." I accepted his invitation and he was so simple he offered me whatever he had. He took out a piece of bread and offered me to eat. I started eating and he kept watching me and said "It seems you are from the Quraish." I said "Yes but how do you know?" he said "Quraishis do not bother much when inviting for food and also not when accepting the invitation." Then as our conversation carried on I came to know that he has come from Madinah - so I asked him about Imam Malik "and he told me a few things about him. When he observed that I was very interested in this discussion he said that if you want to go to Madinah then we have one extra Khaki camel, we will give it to you and you will reach Madinah." I was already willing to go so I accepted the offer. The caravan took sixteen days to get to Madinah and in the process I was able to finish Quran sixteen times.

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These days people go for Hajj (pilgrimage), spend ten days in Madinah and yet do not even finish a single Quran. When our elders used to go for hajj, Hundreds used to embrace Islam saying Shahdah on their hands. Today people come back from Hajj, yet they do not become true Muslims and engage in a sinful life even after their return. Imam Shaafiee finished Quran sixteen times in sixteen days of travel. He says "When we reached Masjid Nabwi, after prayers I saw a tall man warning a loin cloth and a sheet. He sat at an elevated place and said and people sat around him - I knew that this was Imam Malik In those days Imam Malik رحمة الله عليه was giving dictation of ahadith from Muwatta Imam. I picked up a blade of grass and thought of it as my pen and my palm as my notebook. I put my tongue on the blade of grass as if I am applying ink to it and started writing on my palm. The students were writing on their paper sheets and so in order to relate to them I was writing on my palm. Meanwhile, Imam Malik noticed me. He had dictated one hundred twenty seven ahadith in that gathering. When it was time for the next prayer the session was closed and people went away.

Imam Shaafiee says "When Imam Malik saw me he called me and said "You seem like a stranger "I said "Yes I have come from Makkah Mukarramah." He said "What were you doing on your palm"? I replied "I was writing ahadith". He said "Show me," when I showed it to him there was nothing written on my palm. He said "There is nothing written here. I said "Sheikh I neither had a pen nor paper I was only trying to act like the students and was writing with a splint of wood on my palm. Imam Malik did not like this and said "This is disrespect to hadith that you wrote like this." I said "Sheikh I was only trying to gain visible likeness by moving the splint of wood on my hand - in reality I was writing the hadith on my heart." Imam Malik said "If you were writing on your heart then narrate me few of the hadith out of them to prove your claim." I narrated to him all ahadith from one to one hundred twenty seven in the same order with the chain of narrators. Imam Malik was extremely pleased. He said "O Young man! I invite you to be my guest. What does a blind man want? Two eyes - I readily

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accepted the offer. Imam Malik went to his home. He had daughters who were Aalimah (lady scholars) and they had memorized ahadith and the Quran. They were very righteous women and it has been recorded in books that they were so knowledgeable that when Imam Malik used to teach hadith to his students in Masjid Nabwi they would also attend behind the purdah - and when a student would make a mistake in reciting a hadith they would beat of wood against a wood and Imam Malik would understand that the student has made a mistake. He informed at home" that today an Aalim is going to visit us. He is very wise and keen to learn." They specially prepared food for him, prepared his bed, placed a prayer mat, arranged for water in a pitcher. Imam Shaafiee had his food and went to bed. In the morning he went to the mosque along with Imam Malik and returned after offering Ishraq. On their return Imam Malik said "My daughters have observed something questionable and I was to ask you about it" In those times people used to be quite straight forward. He said "They are saying that father you said he is very righteous person but we have doubts about it.

> Firstly the food we cooked would have been sufficient for many people. Masha - Allah this only guest ate too much to his fill that, the pots came back so clean that we did not need to wash them.

Today people say that if you make your child an Alim (scholar), from where will he get his bread. Have you ever heard that a practicing Aalim (scholar) or a practicing Hafiz died of hunger and thirst? You won't find a single example. I have asked this question in many countries of the world and we know that there were several highly qualified people with MBBS and Ph.D. degrees but in their old age they died suffering from hunger. We do have examples in which someone died of overeating. Imam Muslim was looking for a hadith and he had dates placed near him. He was so engrossed in looking for the hadith that he kept eating the dates and ate so much that he died. So there are examples of dying of over-eating but there are no examples of dying of hunger in this field

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- Alhamd ulillah Allah provides ample provision but people are afraid that they will not get rizq. They will get rizq from where our Lord used to give it to His Prophets.

So one thing he asked Imam Shafiee was if he finished all the food.

Secondly they asked was that laid the prayer mat and put the water pot but both the things seemed to be untouched in the morning, tahajjud (super erogatory prayer) was also not offered. And there is no arrangement for ablution in the mosque, people perform ablution at home. He went with you without ablution which makes us wonder how he has offered prayers. Imam Shafiee said "Shaikh! Actually when I had the food, there was so much noor in it that on eating every morsel I felt the noor filling my chest. I thought that perhaps I will not get food so halal in my life again so I should make it a part of my body - and therefore I made all the food a part of my body. Allahu Akbar.

He says "Then I lied down but, due to excessive light I was unable to sleep - so I kept thinking about ahadith. One hadith remained in my mind in which the Prophet صلی اللہ علیہ وسلم said to a little boy, whose bird had died,

يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ

I kept pondering over these few words and deduced from them forty issues of fiqh. From *Aba Umair* what appellation should be, how should children be addressed, how to communicate in order to cheer up someone. From only these few words he deduced forty masa'il of fiqh. Then he said "Since I was with wudhu I offered Fajr prayer with the same wudhu.

These were our elders. So the first step is to acquire knowledge, the second step is to act upon it - but that is not all. Another thing required is to act with sincerity. *(Dawa -e- Dil)*

Prophetic Prescription for getting from stress and worries.

Sayyidina Abu Darda رضی اللہ عنہ said whoever recites these words

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seven times in morning and in evening Allah will be sufficient for him against all stress and worries whether he says them sincerely or not

حَسْبِيَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمُ

Allah is sufficient for me, none has the right to be worshipped but He, in Him I put my trust and he is the Lord of the Mighty throne. *(Hayatus Sahabah)*

Prophetic Prescription for Protection against the hardship of Judgment day

According to a hadith of Ibne Abi Hatim the Prophet صلى الله عليه وسلم said to Sayyidina Bashir Ghaffari رضى الله عنه 'What will you do when people will stand before the Lord of the worlds for these hundred years – there will neither be any disclosure from the heaven nor will any order be passed." Sayyidina Bashir رضى الله عنه said "Only Allah is the Helper." The Prophet صلى الله عليه وسلم said "Listen! When you go to bed seek Allah's refuge from the hardship and the reckoning of the judgment day. According to Sunnan Abu Dawood the Prophet صلى الله عليه وسلم used to seek refuge.

Sayyidina Abdullah Bin Masood رضى الله عنه has narrated that for forty years people will remain standing with raised heads. No one will say a word. Sayyidina Ibne Umar رضى الله عنه says they will remain standing for hundred years. *(Ibne Jareer)*

As recorded in Abu Dawood, Nasai and Ibne Majah when the Prophet صلى الله عليه وسلم would get up to begin tahajjud prayers he would say *Allahu Akbar* ten times, *Alhamdulillah* ten times, *Astaghfirullah* ten times, then he would say (اَللّٰهُمَّ اغْفِرْلِى وَ اهْدِنِى وَارْزُقْنِى وَعَافِنِى) O Allah! Forgive me and guide me and grant me sustenance and well- being. Then he would seek refuge from the hardship of Qiyamah. *(Tafsir Ibn Kathir)*

The Good Tongue the Bad Tongue

As recorded in Masnad Ahmad man says some thing that please Allah which he does not consider worthy of much reward but Allah kee His pleasure for it till the judgment day. And he says

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something casually that displeases Allah due to which Allah scribes His displeasure till the time he meets Allah. Sayyidina Alqamah رضی اللہ عنہ says "This hadith saved me from many vices. This hadith is also recorded in Tirmidhi and Imam Tirmidhi رحمة اللہ علیہ has called it Hasan.

Ahnaf Bin Qais رحمة اللہ علیہ says the one on the right, records good deeds and he is Ameen over the one on the left. When a servant of Allah commits a sin he says "Stop! (Do not write)" If he repents immediately he does not let him write it. If he does not repent then he records it. *(Ibne Abi Hatim)*

وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ﴿١٠﴾ (سورۃ الانفطار)

Hazrat Hasan Basri رحمة اللہ علیہ used to recite this ayah " وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ (سورۃ الانفطار)"O Ibne Adam! The register has been opened for you and two great angels have been appointed over you - one on your right, one on your left. The one on the right preserves your good deeds and the one on your left observes your bad deeds. You may do whatever you wish, you may do more or less - after your death this register will be closed and will be placed along with you in your grave and when you rise from your grave on the judgment day it will be given to you. *(Tafsir Ibne Kathir)*

Three Types of Men

Sayyidina Umar رضی اللہ عنہ said "men are of three types:

> Modest, humble, tender hearted, correct in their opinions, good counselor, when they are at a task they take their own decisions and every task is appropriated handled.
>
> They are not wise, they do not have their own opinions. But when they are at a task they consult wise people who hold correct opinions and they then act according to the advice.
>
> They are worried and they cannot distinguish right from wrong - and so are they ruined be cause they are themselves not wise enough and do not follow the advice of those who are wise.

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Prophetic Prescription for Removing Hardship and Poverty

Sayyidina Ibne Abbas رضی اللہ عنہ says "We were all in the house of the Prophet صلی اللہ علیہ وسلم held threshold of the door and said "O Banu Abdul Mutallib! When you face hardship or poverty then recite those words:

اَللّٰهُ اَللّٰهُ رَبُّنَا لَا نُشْرِكُ بِهٖ شَيْئًا

(Hayatus Sahabah)

Prophetic prescription for Removing the Hardening of the Heart

Sayyidina Abu Hurairah رضی اللہ عنہ says "A man complained to the Prophet صلی اللہ علیہ وسلم about the hardening of his heart, to which the Prophet صلی اللہ علیہ وسلم replied "Stroke the head of the orphan and give food to the needy.

Sayyidina Abu Darda رضی اللہ عنہ says' A man came to the Prophet صلی اللہ علیہ وسلم and complained about the hardness of his heart. The Prophet صلی اللہ علیہ وسلم said "Do You want to have a tender heart and your need fulfilled? You should be kind to the orphan and caress his head and share your food with him - it will soften your heart and your need will be fulfilled.

Sayyidina Bashir Juhanni رضی اللہ عنہ says "On the day of the battle of Uhud I met the Prophet صلی اللہ علیہ وسلم. I asked "What happened to my father? "The Prophet صلی اللہ علیہ وسلم replied "He was martyred. May Allah have mercy on him." On hearing this I started crying. The Prophet صلی اللہ علیہ وسلم grabbed me, caressed my head and mounted me behind him and said "Are you not pleased with it that I become your father and Ayesha رضی اللہ عنہا your mother?" *(Hayatus Sahabah)*

A Muslim woman was slandered but Allah Protected her

According to an incident recorded in Ibne Asakir A rich wanted to see a beautiful woman but she did not agree. Three more people wanted to satisfy their carnal desires with her but she resisted. This angered the rich people - they made a scheme and

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went into the court of Sayyidina Dawood عليه السلام where they testified that the woman satisfies her desires with her dog. On the basis of the four witnesses it was ordered that she be stoned.

The same evening Sayyidina Suleman عليه السلام became the ruler. Four youth brought to him a similar case making a similar allegation against a woman. Sayyidina Suleman عليه السلام ordered that the four young men come one by one. Then he called one of them and asked him about the colour of the dog. He said "Black."

Then he called the second one and asked the same question. He said "Red", the third one said "Khaki" (brown) and the fourth are said "white." He immediately gave his verdict that it was case of slander and the four were sentenced to death.

This incident was brought to the knowledge of Sayyidina Dawood عليه السلام. He immediately called the four rich men and asked them in the same manner about the colour of the dog. They became nervous and gave different answers. Their guilt was proven and so they were sentenced to death. *(Tafsir Ibn Kathir)*

Certain voice was heard from the house of Ibne Masood at the time of Tahajjud (super erogatory prayer)

When Sayyidina Umar رضی اللہ عنہ would come to the mosque he would hear someone saying "You called me and I believed, You ordered me and I obeyed, this is the morning time- thus forgive me. When he listened carefully he realized that the voice was coming from the house of Sayyidina Abdullah Bin Masood رضی اللہ عنہ. Sayyidina Umar رضی اللہ عنہ asked him, he said "This is the time for which Sayyidina Yaqoob عليه السلام had said to his sons that I will pray for your forgiveness after a while. According to a hadith it was the night of Jumu'ah (Friday). *(Tafsir Ibne Kathir)*

Sayyidina Umar's letter to an alcoholic

If you are addicted to drinking then read this letter of Sayyidina Umar رضی اللہ عنہ, Insha Allah your addiction will be cured.

Hazrat Yazid Ibne Asam رحمۃ اللہ علیہ "There was a very strong and brave soldier in Syria. For some days Sayyidina Umar رضی اللہ عنہ

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did not see him so he asked what happened to such and such person? People said to him "O Ameerul Momineen! He has started drinking and he is drinking all the time. Sayyidina Umar رضی اللہ عنہ called his scribe and asked him to write a letter!

This letter is from Umar Bin Al-Khattab رضی اللہ عنہ to such and such person

AS Salam Alaikum!

I praise in front of you Allah besides whom there is no God, Who forgives sins, accepts repentance, is severe in punishment, bestows great reward and tremendous Kindness. There is no God besides Him. We shall return to Him.

Then Sayyidina Umar رضی اللہ عنہ said to his companions "Pray for your brother. May Allah make him turn to Him and give him the strength to repent. When he received Sayyidina Umar's letter he read it again and again and said "He forgives sins, accepts repentance and punished severely. (In this ayah) Allah has warned me of His Punishment and has also made the promise to forgive.

Further, according to the tradition of Abu Naeem. He Kept reading it again and again then he started crying. Then he stopped drinking completely. When Sayyidina Umar came to know about it he said "When you see that your brother has strayed, bring him on the straight path and assure him of Allah's forgiveness and pray to Allah to give him the strength to repent, and do not become accomplice of Satan against him (and do not make him loose hope of Allah's Mecry). *(Hayatus Sahabah)*

Prophetic Prescription For Removing fear After Nightmares

Whenever you see an unpleasant dream or a nightmare never relate it to any one and seek Allah's refuge from its evil. If Allah wills you will be protected from its evil. Sayyidina Abu Salamah رضی اللہ عنہ says "I often used to feel sick due to unpleasant dreams. Once I complained to Abu Qatadah رضی اللہ عنہ about it so he narrated to me this hadith of the Prophet صلی اللہ علیہ وسلم "A good dream is from Allah. If anyone from amongst you sees a good

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dream he should not tell it to anyone except his sincere friend, and if someone sees a bad dream he should not tell it to anyone at all, rather, he should on waking up say اعوذ بالله من الشيطن الرجيم and spit three times on his left and then turn around - he will be saved from the evil of the dream.

The Prophet صلی اللہ علیہ وسلم usually sat after Fajr prayers and would say to the people "Whoever has seen a dream may relate it to me." Before listening to the dream he would say "May Allah grant you goodness of the dream and may you be saved from it is evil. May it bring goodness to us and misfortune to our enemies. And praise and gratitude is for Allah who is the Lord of all the worlds.

If you get scared in a dream or get disturbed due to a dream then make this dua for removing the fear and worry.

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنَ

Also have your children memorise it.

Sayyidina Abdullah Bin Amr bin Al-Aas رضی اللہ عنہ said "When ever anyone got scared or got disturbed due to a dream the Prophet صلی اللہ علیہ وسلم used to advise this dua for removal of anxiety.

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنَ

I seek refuge through Allah's Perfect words from His Anger and His Punishment and from the evil of His servants and from the instigations of Satans and from their coming to me *(Abu Dawood, Tirmidhi). (Riyad us Sualiheen, Muslim, Adabe Zindagi)*

How did Kaaba get its cover

Respected Hazrat Maulana Younus Palanpuri Sahab

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اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Question: After Salam I would like to state that since very long a question is occupying my heart - that how was the Ghilaf (cover) of Kaaba initiated? What was the reason? Please be so kind to provide a satisfactory reply.

Wasslam
Your sister in faith,
Mumbai - 8

Answer: Some jealous people advised a king to demolish the Kaaba. On his way the Jew Ulama (Rabbi) advised him not to do so if he wanted protection for himself and his family. They advised him to do what was practiced there like Ihram, tawaf, sa'ee, halaq, animal slaughter, prayer, remembrance, weeping etc. He agreed and sentenced the envious people to death. He performed all the rituals of hajj (pilgrimage) then saw a dream that a cover was placed on the kaaba - so he placed a cover. Then he saw another dream in which he was ordered to place a better cover and he a obeyed. In a third dream he was ordered to place an even better cover and he again obeyed. Since then the covering of Kaaba began. Whoever preserves the honour of Baitullah, Allah and whoever will bring down the honour of Baitullah his fate will be similar to that of the army of Abrahah. *(Excerpt from Khusoosi Taqareer Hazrat Ji Maulana Yusuf Sahib)*

The Hadami Preservation for getting relief from every worry

Imam Abu Bakr Muhammad Bin Waleed رحمة الله عليه narrated in Kitaabud Dua on the authority of Matraf Bin Abdullah. He says "I went to Khalifah Mansoor and found him extremely sad. He was sitting quietly as he had lost some of his beloved ones. He said to me "O Matraf! I suffer from such grief which no one can relieve me except Allah who put me through this trial. Is there any supplication through the blessing of which I can get relief from this pain? I replied "O Ameerul Momineen! I have been told by Muhammad Bin Thabit رحمة الله عليه that there was a man in

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Basra, a mosquito penetrated his ear through into to his brain. The man was in severe pain and was unable to sleep at all. Then one of the companions of Hazrat Hasan Basri said to him "Recite the dua of the companion of the Prophet صلی اللہ علیہ وسلم, Hazrat A'la' Bin Hadrami which he recited in the jungle and in the sea- then Allah had helped him." The sick man said "May Allah Jalla Jalalahu have mercy on you. Which dua is it?" He replied Sayyidina Abu Hurairah رضی اللہ عنہ says "Hazrat A'la' Bin Hadrami was sent with an army to Bahrain. I was also a part of it. We went through a desert in which we were so thirsty that thought we will die of thirst. Then Sayyidina Alaa' رضی اللہ عنہ dismounted, offered two rak'ah nafl prayers and then said يَاحَلِيْمُ يَا عَلِيْمُ يَا عَلِيُّ يَا عَظِيْمُ اِسْقِنَا (quench our thirst). At once a cloud approached us like the wing of a bird and rained us so much that we filled our pots and our animals also drank from it. Then we resumed our journey and arrived at a sea gulf which was deep that none had ever entered it before or after that day. We could not find a boat there so Sayyidina Alaa' رضی اللہ عنہ offered two rakah prayer and said يَا حَلِيْمُ يَاعَلِيْمُ يَاعَلِيُّ يَاعَظِيْمُ أَجِزْنَا (help us cross it). Then he held the rein of his horse and said "In the name of Allah Jalla Jallaluhu cross it". Sayyidina Abu Hurairah رضی اللہ عنہ says "We were walking on water, by Allah our feet did not even get wet nor the feet of our animals. The army consists of four hundred people."

On hearing this the sick man supplicated to Allah through these names. By Allah we were still there when the mosquito got out of his ear. It was buzzing until it hit the wall and the man got relief.

On hearing this Khalifah (Caliph) Mansoor moved in the direction of Qiblah. He supplicated through these names for some time then he turned to me and said "O Matraf! Allah has removed my sorrow. Then he ordered food and made me sit with him and I had food with him. *(Hayatus hayawan)*

According do the narration of Sayyidina Anas رضی اللہ عنہ, Sayyidina Alaa' رضی اللہ عنہ died after returning from jihad. We gave ghusl and shrouded him, dug a grave and buried him. After the burial a local man came and said "Who is he?" We replied "He

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is a great man Alaa' Bin Hadrami رضی اللہ عنہ He said "The earth here throws out the dead. If you burry him a mile or two miles away, there the earth will accept him." We said "What is the fault of our companion (Sayyidina Alaa' رضی اللہ عنہ) that we leave him to be eaten up by wild animals." Therefore we agreed on opening the grave. When we opened it Sayyidina Alaa' رضی اللہ عنہ was not inside it and as far as we could see the grave was brightly illuminated. Seeing this we put the earth back and resumed our journey. *(Ibne Kathir Fil Bidayah Wannihayah)*.

Remembering Allah's favours

وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ ﴿١٨﴾

Allah's favours are infinite but here some of the major favours are being counted – that he sends down rain as per our need, not so much that it spoils the earth and its produce, and not so little that the fruits and crops can not be not produced. Instead it rains appropriately keeping the crops and farms healthy, keeping the ponds, streams, canals, rivers flowing, and there is no shortage of drinking water. Where there is need for more rain, there is more rain and where less rain is required, there is less rain, and where the earth do not need there is no rain- but nature enlivens land by sending rain water to it through streams and canals.

Subhan Allah! Amazing are the powers and the wisdom of the Lateef and Khabeer, Ghafoor and Raheem (attributes of Allah).

Allah enables the earth to hold water. He enables it to suck and absorb water so that it provides water to the seeds.

Then he says that he has the power to take it away and with hold it, he can, if he wants, send the rain to rocky terrain and mountains. If he wants he can make the water bitter rendering it useless for drinking, crops, farms nor can it be used for washing, bathing, if He wants, He can take away earths ability to absorb water – it may remain standing over it. It is also in His power

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send the water to such distant lakes where it becomes useless for you and you cannot benefit from it. It is only Allah's favour, His mercy, His bounty that He sends down through the clouds sweet, fresh, light water pleasant in taste. Then He sends it into the earth distributing it to crops, farms for their fruits to ripe, you drink it and you give your animals to drink, You drink it and you give your animals to drink, you attain purity and cleanliness through washing, bathing - so praise be to Allah. By sending rain the Lord of the worlds grows for you your provision resulting in lush green fields and farms which are not only refreshing to see, they also carry for us benefits and blessings. Dates and grapes which are the favourite fruit of the Arabs - similarly for people of different lands. He has created different fruits and paying due gratitude for them is not possible for anyone. He has provided you so many fruits - you witness their beauty and benefit from their good taste.

Then there is mention of cattle and the benefits man avails from them are being expressed - that he drinks their milk, eats their meat, uses their fur and wood for clothing etc, ride them, carry your load on them and take them to distant places. Without them our life would very difficult. Verily Allah is Most Kind and Merciful for His servants as is said:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ

Do they not see that we made them masters over the cattle so that they eat their flesh and ride over them and avail different benefits from them. Do they still not have to be grateful to us. These are means of conveyance on land and the means of conveyance on water like boats, ship are besides them. O My servants! You did not and do not treat Me as I ought to be treated. For you I created the heavens and the earth; created sun to serve you as a kitchen, created moon to make things sweet for you- rays from the moon provide sweetness to fruits; I ordered the earth to bring forth for you its water and its treasures; ordered the wind to blow cold and hot, blow strong and blow mild; ordered the trees to bring forth their fruits; ordered the birds to provide them what they need; ordered the cows and the

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buffaloes to provide them milk; ordered the horses and the mules to carry their loads. You feed green grass to the cow which makes red blood inside and yellow dung. Both dung and blood are impure. In between the yellow and red impurities Allah forms a factory of pure white milk. Everything was created to serve us and to us He said obey me a little. Do not forget me after you enter the world.

The commandment to observe purdah (veil) is divine, not an invention of the Ulamah (scholar)

Allah says in the Quran:

يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَـٰبِيبِهِنَّ ۚ

O Prophet صلى الله عليه وسلم! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. *(Surah Ahzab : 59)*

Jalabeeb is the plural of Jilbab which is used for a cloak which covers the whole body. Drawing a cloak over bodies, includes covering most part of the face. Through lowering the gaze she can also keep an eye on the path (she is walking). The Burqa worn in the sub-continent and some other countries was not common in the Prophet's time. Later the society lost it's simplicity existed in the time of Prophet and the sahaba and the taabieen. Women used to wear simple clothing with no consideration of make up and adorning themselves. That is why a long cloak served the purpose of a veil. But later this simplicity was replaced by care for beautification and adornment, display of fancy clothing's and jewelry became common making it difficult to observe purdah (veil) through a cloak - and so different types of burqa became common. It some times bothers women in hot weather but this little botheration needs to be ignored to fulfill the demands of shariah. However, a woman who takes a cloak instead of burqa, covers the whole body,

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drawing the cloak also over her face, indeed falls in the category of purdah because burqa is not compulsory for purdah prevailed by the shariah. But today women use the cloak as a mean of not observing purdah. First they replaced burqa with a cloak and then the cloak is replaced with a scarf (dupatta) - for some women even this is difficult. Under these circumstances one is compelled to say that these days burqa is the right form of purdah because since the cloak has replaced burqah, purdah is becoming uncommon. In fact semi - nakedness is becoming a matter of pride:

فَإِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

In any case, in the above ayah, the wives of the Prophet صلی اللہ علیہ وسلم, his daughters and believing women in general have been commanded to observe purdah outside their homes - it is clear that this commandment is not an invention of the Ulema (scholars) as is being propagated these days by some people while some of them do not realize its importance. This is a order given by Allah proven by the Quran - denying or avoiding it adamantly can lead to kufr (infidelity) and fisq (arrogant).

Addressing someone by his name and saying salam to him in an assembly is a sign of Qiyamah

When you go to an assembly say salam to everyone, do not say salam to a single person calling his name. Once Sayyidina Abdullah رضی اللہ عنہ said "Allah said the truth and the Prophet صلی اللہ علیہ وسلم fulfilled the rights of conveying (the message)." then he went home. People sat and waited to know what he meant by his statement. So when he came back Sayyidina Tariq رضی اللہ عنہ asked "We were not able to understand what you said, "He Prophet صلی اللہ علیہ وسلم replied that as the last hour will approach us people will say salam to specific people in assemblies. *(Al-Adabul Mufrad, Adabe Zindagi)*

Cure from Every Disease

Imam Shaafiee has reported that in some houses of Banu

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Umayyah a silver box was found, it had a gold lock on it and on it was scribed "The cure for every disease is in this box." The following dua was written inside it.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ بِسْمِ اللهِ وَ بِاللهِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ
الْعَلِيِّ الْعَظِيْمِ اُسْكُنْ اَيُّهَا الْوَجْعُ سُكَّنْتُكَ بِالَّذِيْ يُمْسِكُ السَّمَاءَ اَنْ تَقَعَ
عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ اِنَّ اللهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ، بِسْمِ اللهِ الرَّحْمٰنِ
الرَّحِيْمِ بِسْمِ اللهِ وَبِاللهِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ اُسْكُنْ
اَيُّهَا الْوَجْعُ سُكَّنْتُكَ بِالَّذِيْ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا وَلَئِنْ
زَالَتَا اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْ بَعْدِهٖ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا۔

Imam Shafiee رحمة الله عليه says that after this dua (supplication) I never felt the need for any doctor. This dua is very effective against headache. *(Hayat ul Hayawan)*

Three things parents should do for their children

Once Sayyidina Muawiyah رضی اللہ عنہ said to Ahnaf Bin Qais رضی اللہ عنہ "Tell me how should children be treated (by their parents)?" Ahnaf Bin Qais رضی اللہ عنہ said "Ameerul Momineen! Our children are the fruits of our hearts, our support, we are like earth for them which is soft and harmless, our existence for them is like the shade of the sky. It is through them that we get the strength to achieve great things.

> If they ask you for something give them abundantly.
>
> If they are sad remove their sorrows, they will in turn, love you and will like your personal efforts.
>
> Do not become an unbearable burden for them, that they begin to wish for your death and hate to come near you.

Sayyidina Muawiyah رضی اللہ عنہ was deeply impressed by these words of wisdom and said "Ahnaf! By Allah whom you come and sat near me I was full of anger against Yazeed."

When Sayyidina Ahnaf رضی اللہ عنہ left, Sayyidina Muawiyah's رضی اللہ عنہ anger subsided and he was content with Yazeed and

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immediately dispatched him two hundred dirham and two hundred dresses. When Yazeed received these gifts he sent hundred dirhams and hundred dresses to Ahnaf bin Qais رضی اللہ عنہ. *(Adaabe Zindagi)*

Examplary Justice by Sultan Malik Shah

From the Saljuk's there was a king called Sultan Malik Shah. Once he went on a hunting to a jungle in Isphahan. As he passed by a village his men who were hungry, slaughtered the cow of an old woman and made kababs from its meat. The cow's milk was the diet of the old woman's three children. She cried and protested but no one cared. She thought of complaining to the king. One day she came to know that the king will cross the bridge on the stream. She went there and waited and when the king arrived she went ahead grabbed the reins of his horse. She said "Your Majesty! Will you provide me justice on the bridge of the stream or the bridge of siraat?" the King's companions were amazed at the courage of the woman. They tried to get her out of the way but the king dismounted from the horse and said "I don't have the strength to face this on the bridge of Siraat. I will do incident." The woman narrated the whole justice here." The woman narrated the whole incident. The king got very saddened. He punished all those involved and gave the woman seventy cows instead of one. The old woman was delighted and said "O king! You did justice with me. Allah will reward you for this."

A just king is under the mercy of his Lord. *(Taameer – Hayat)*

The Harms of swearing

Hazrat Abu Matar رحمۃ اللہ علیہ says "One day I got out of the mosque when someone from behind said to me "Keep your lungi (A cloth worn round the loins) above (your ankles) because this will show that you are more God-fearing and it will keep you clean and shave your head, if you are a muslim." When I turned around to see, it was Sayyidina Hazrat Ali رضی اللہ عنہ and he had a whip in his hand. Then he proceeded to the camel market and said "Sell your merchandize but without swearing because swearing will increase your sale but it will loose the

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blessings." Then he went to a date - vendor where a maid-servant was crying. Sayyidina Hazrat Ali رضی اللہ عنہ asked her what was the matter. She said "He sold me dates for one dirham but my master refused to accept them. Sayyidina Hazrat Ali رضی اللہ عنہ said to the date - vendor "You should take back the dates and return to her, her dirham since she is helpless (she cannot do anything without the consent of her master). But he refused. Abu Matr said "Do you know who he is?" He said "No." I said "He is the Ameerul Momineen Sayyidina Hazrat Ali رضی اللہ عنہ." He immediately took back the dates and returned the dirham to her and said "O Ameerul Momineen! I want that you be pleased with me." Sayyidina Hazrat Ali رضی اللہ عنہ said "If you give people in right measure I will be very pleased with you." Then proceeding from there he said "Feed poors and your income will increase.

Then he went to the fish - vendors and said "Such fish should not be sold in our markets which dies in water and floats on it."

Then he went to the cloth market. Here he said to a vendor "Give me a shirt for three dirham." The vendor recognized Sayyidina Hazrat Ali رضی اللہ عنہ so he did not buy the shirt from him. He went to another vendor, he also recognized him so he did not buy from him as well. Then he bought the shirt from a young (who did not recognize him) for three dirhams and put it on its sleeves reached the wrists while the shirt reached the ankles. Then the real vendor arrived. People told him that his son had sold a shirt to Ameerul Momineen for three dirhams. He said to his son "Why did you not take two dirhams from him. Then he went to Sayyidina Hazrat Ali with one dirham and asked him to take it. Sayyidina Hazrat Ali رضی اللہ عنہ said "What is the matter?" He replied "The price of this shirt was two dirhams, my son has taken three dirhams from you. Sayyidina Sayyidina Hazrat Ali رضی اللہ عنہ said "He sold it for three dirhams of his own free will and I bought it of my own free will. *(Hayatus Sahabah)*

Eeman (Faith) is the greatest wealth

A saint was walking by they are not very conscious of what they

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are wearing. They wear whatever they get - sometimes the dress is very expensive and sometime its in tatters. This saint was walking by in worn-out clothes. As he approached a city he saw that all the city gates were closed. Many vehicles trying to enter or exit the city were trapped where they were. All business dealings were closed. He asked the people why the gates were closed. They said "The king of this city has a falcon which is missing. He has ordered that all the gates be closed in order to find the missing falcon." He said "What a foolish king. What has a bird to do with the gates if they are closed? Would it still not fly away? What a silly man! If he wanted to catch the bird he should have laid a net over the city to stop the bird from escaping. The saint said "O Allah! Strange are your ways - that you made a king out of fool who does not even know that to catch a falcon he has to use a net instead of closing the city gates and an Aalim (scholar) like me is a pauper, who has nothing at all-how strange are Your ways?

A Complaining thought crossed his heart. So a divine message was conveyed to him that "Is it acceptable to you that we give the wealth of your Eeman to the King and his kingdom to you. He trembled and said "O Allah! I do not want to give my Eeman." The reply was "You have been granted such a great wealth yet you consider yourself a puper. This worldly wealth will not be tomorrow. The wealth of Eeman will last forever. You were given an everlasting wealth while he was given temporary wealth but you did not realize its worth."

The saint then repented and said "O Allah! I have erred. Please forgive me. Indeed you made me wealthy. Who is wealthiest than the one who has the wealth of Eeman? This wealth remains always with you. If a Muslim has material wealth he should be grateful to Allah for having granted him this wealth along with the wealth of Eeman. *(Khutbaate Hakimul Islam)*

Trials are for those who love Allah, not for the Hypocrites

Hafiz Ibne Asakir رحمة الله عليه has narrated the story of Hazrat Abdullah رحمة الله عليه bin Huzafah Salmi رضی الله عنه that he was arrested by the Romans and taken to the King. He offered him

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that if he embraces Christianity he will give him a share in his empire and marry him the princess. These reply was "The things don't mean anything to me. Even if you give me your whole kingdom and the dominion over whole Arab and wish that I renounce the deen of Muhammad صلى الله عليه وسلم for the blink of an eye, it is impossible. The king said "then I will kill you" Sayyidina Abdullah رضى الله عنه said "You have the authority to do it." Therefore the order was passed and he was put on the crucifix. They began to nail his hands, feet and the body. He was told again and again to accept Christianity but he persevered and with fortitude kept saying "Never, never" finally the King ordered to dismount him. Then he ordered to bring a red hot cauldron made of copper. So it was brought to him. The king ordered that another Muslim prisoner be thrown into it. In presence of Sayyidina Abdullah رضى الله عنه he was thrown in the cauldron. The poor man was immediately burnt alive, his flesh was burnt and bones became visible. The king then said to Sayyidina Abdullah رضى الله عنه "You can still obey us and accept our religion otherwise you will also be burnt in this cauldron of fire. He used the strength of his faith and said "It is impossible that I leave Allah's religion." The King then ordered that he be lifted by the pulley and should be put in the cauldron. As he was lifted the King saw that he had tears in his eyes. He immediately ordered to halt the process and wanted to see Sayyidina Abdullah رضى الله عنه with the hope that maybe he has changed his mind after seeing this punishment, and he will accept my religion and marry my daughter thereby becoming a part of my Sultanate.

But this was only wishful thinking. Sayyidina Abdullah Bin Huzafah رضى الله عنه said: I wept only because I have only life which I am sacrificing through this punishment in the way of Allah. I wish I had life in every hair I have so that I could have sacrificed all my lives in this manner one by one in the way of. Allah according to some traditions he was kept in a prison with no access to food and water. After many days he was sent wine and pork - even in this condition he refused to pay attention. The king called him and inquired him to which he said "In these circumstances it is halal for me but I do not want to please an

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enemy like you." The king said "Alright! If you kiss my head, I will release you along with all other Muslim prisoners." He agreed and kissed his head. The king fulfilled his promise and let go him and other prisoners. When Sayyidina Abdullah Bin Huzafah رضی اللہ عنہ left this place and came to Sayyidina Umar Farooq رضی اللہ عنہ, he said "Every Muslim should kiss the forehead of Abdullah Bin Huzafah رضی اللہ عنہ and I am the first one to do it." After saying this he kissed on his forehead. *(Tafsir Ibne Kathir)*

Dawah (Preaching) Should be done through creating the environment

Hazrat Maulana Rasheed Ahmad Gangohi رحمۃ اللہ علیہ once went to Thana Bhawan to attend a wedding. He thought of also paying a visit to Hazrat Haji Imdadullah Muhajir Makki رحمۃ اللہ علیہ. Hazrat Haji Sahab came to know about his spiritual status so he asked him if he had given bai'at (sworn allegiance) to someone. His reply was in negative. Haji said "then you should bai'at from me." Hazrat Gangohi رحمۃ اللہ علیہ said "I will give bai'at on the condition that you will not engage me in religious captivities in remembrance." Haji Sahib said "I have only asked you to give bai't, nothing else", and he promised that in future also he will not ask for those things. The bai'at took place and Haji sahib asked him to spend two or three days at his khanqah. He did so and in the morning at around 3 'O' clock he woke up to see people offerings tahajjud (super erogatory prayers). He felt embarrassed, therefore he also offered tahajjud (super erogatory prayers). Then when he saw others engaging in remembrance he also joined them. Same thing happened the second day. On the third day he happily offered tahajjud (super erogatory prayers) and engaged in remembrance. Then he went to Hazrat and said "Hazrat you made me do everything" Hazrat Haji sahib replied "I did not ask you to do it, I honoured my commitment. Now you may go." Hazrat Gangohi replied "Now I am not going." He stayed there for forty days and then came back with the honour of Khilafat. This worship was in the beginning ostentation, then habit and then became worship - and additionally he was awarded khilafat.

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Hazrat Maulana Qari Tayyab رحمة الله عليه says when I was eight years old, I have witnessed it myself, when I went to Gangoh there was such an environment of Allah's remembrance that the washer man in the mosque of Gangoh, when they would hit the clothes while washing them they would chant "الا الله". This was only because of the environment other wise they were not asked to do so. There is a famous persian saying that anything that spends time in a salt mine also becomes salt. This is what environment does. Good environment also leaves a good impact. The environment of the noble companions رضی اللہ عنہم was also such that anyone who would enter it would not leave it unaffected and it was a very powerful environment. They are ranked as second only to Prophets علیہم السلام the whole ummah agrees that اَلصَّحَابَةُ كُلُّهُمْ عَدُوْلٌ. They were not innocent but they were protected. The Ummah agrees that no matter how saintly a person becomes, he cannot reach the status of the companion of the lowest rank. It is because the environment that was available to them cannot be available to anyone else. Only an unfortunate person like Abu Jahl could fail to benefit from this environment, although by compulsion he was also a believer. He used to say in his home "it is indeed true but if we believe in him as the Messenger of Allah, we will have to become his slaves." This was not acceptable to him.

In any case if household commits to stop sinning then whoever will enter their environment will become like them *(Khutbah hakimul Islam)*

There will be a collar around the neck of every leader on the Judgment day

Sayyidina Abu Hurairah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said "Every leader and ruler even if he is a leader or ruler over 10 people will be brought on the Judgment day in such a manner that there will be a collar around his neck until either his justice will set him free or his oppression will destroy him." *(Darmi)*

It means that every ruler, whether he is just or an oppressor, will be brought once to the court of Allah, shackled if he is proven

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just he will be released and if he is proven oppressor he will be destroyed i.e. he will be punished. *(Mazahire Haq Jadeed)*

The Prophet صلى الله عليه وسلم said at the time of his death ...

Sayyidina Muawiyah Bin Abu Sufyan رضى الله عنه narrates that the Prophet صلى الله عليه وسلم said "Pour once over me (the water collected) from different wells into seven water bags so that (I get better and) I go outside and give advice to people. Therefore, (as pouring water pouring him feel better) the Prophet صلى الله عليه وسلم came outside with strip of cloth wrapped around his head, sat on the pulpit, praise Allah and said:

> One of Allah's servants has been given this choice to either live in this world or avail the rewards which are with Allah. This servant has chosen the rewards with Allah (here the servant means the Prophet صلى الله عليه وسلم himself- that he is about to leave this world).

No one was able to understand the meaning of this hadith except Sayyidina Abu Bakr Siddiq رضى الله عنه and so he started crying and said "May our parents and our children be sacrificed at you." The Prophet صلى الله عليه وسلم said "(O Abu Bakr!) Stay calm (do not cry). In spending his wealth and in his company Abu Bakr excelled in his favours upon me. Close all the doors of the mosque except the one of Abu Bakr because I have seen light over it. *(Hayatus Sahabah)*

The length and breadth of the eye of the sinner on the Judgment Day

Hazrat Yazeed Bin Haroon رحمة الله عليه narrates that Sayyidina Abu Bakr Siddiq رضى الله عنه once gave a lecture in which he said "On the judgment Day a man will be brought whom Allah had blessed with many worldly bounties. He was given ample provision and good wealth. But he was ungrateful to his Lord. He will be made to stand before Allah and will be asked "What did you do for today? And which deeds did you send forward? He will not find any deed so he will cry and cry so much that his tears will be finished.

Then he will be insulted and humiliated for flouting Allah's

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commands. He will cry with tears of blood. Then he will be insulted and humiliated after which he will eat up both of his forearms. Then he will be insulted and humiliated for having wasted the commandments of Allah after which he will cry very aloudly and his eyes will pop out and hang on his cheeks. Each eye will be three- miles long and three mile wide. He will again be insulted and humiliated until he will get too frustrated and will say "O My Lord! Send me to hell and have mercy on me and take me out of this place."

The Trial of Imam Ahmad Bin Hanbal رحمۃاللہعلیہ

Maimoon Bin Asbagh says "I was in Baghdad when I suddenly heard a noise. I asked what noise was it. People said "Today Imam Ahmed Bin Hambal is put through a trial."

Hazrat Maimoon Bin Asbagh رحمۃاللہعلیہ says "Therefore I also got there. At the first whip Imam Ahmad Bin Hambal said "Bismillah", at the second whip he said "لاحول ولا قوۃ الاباللہ", at the third whip he said "Quran is the word of Allah, it is not a creation.

مجھ کو جی بھر کے ستا لیں شوق سے
میں نہ کھولوں گا خلاف حق زبان

They may torture me as much as they like I will not say a word against the truth.

At the fourth whip he said:

لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا

Nothing shall happen to us except what Allah has ordained for us. *(Surah Taubah: 51)*

ہو خوشی یا درد وغم کی داستان
سب میں شامل ان کا ہے لطف نہاں

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ان کی مرضی پر مری قربان جاں
اللہ اللہ میں تھا اس قابل کہاں

ہے مدد پر جب مکین لامکاں
پھر کریں گے کیا مرے نامہرباں

He received whipping twenty nine times. When he was being whipped his waist string split into two and his pyjamas slipped below the navel. He feared that it might slip down further so he immediately looked at the sky and murmured something. Consequently the pyjamas were immediately raised up to the navel and tied up.

Maimoon Bin Asbagh says that after seven days I went to him and asked what he said to Allah when he looked at the sky. He said "I said to Allah Ta'ala

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِاسْمِكَ الَّذِیْ مَلَئْتَ بِهِ الْعَرْشَ اِنْ كُنْتَ تَعْلَمُ اِنِّیْ عَلَی الصَّوَابِ فَلَا تَهْتِكْ لِیْ سِتْرًا

> O Allah! I ask You through Your Name with which You have made replete the Mighty Throne. If You know that I am on the Truth then do not let my shame be exposed.

His own narration of events

Imam Ahmad has himself narrated this incident in detail. He says when I reached the place called Babul Bustan a means of conveyance was brought to me and I was ordered to mount it. There was no one there to give me support and my feet were heavily shackled. I almost fell on my face in my several attempts to get on it. I some how managed to do it and reached the place of Mutasim. I was taken to a chamber and the door was locked. It was midnight and there was no lamp in that chamber. I wanted to do masaah and searched through my hand to find a bowl and a plate. I performed ablution and then prayer.

The following day Mutasim's Messenger came and took me to the court of the Khalifah (Caliph). Mutasim was seated Judge

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Ibne Abi Dawood was also there along with a large group of like - minded people. Abu Abdur Rahman Ash- Shaafie was also there. Two men had been beheaded at that time. I asked Abu Abdur Rahman Ash-shaafiee "Do you remember from Imam Shaafiee anything about masaah?" Ibne Abi Dawood said "Look at him. He is about to be beheaded and he is doing research on fiqh. Mutasim said "Bring him to me." He kept asking me to come closer until I was quite close to him. Then he said "sit down." I was tired and exhausted because of the shackles. After a while I said "Do I have the permission to say something?" he allowed me. I said "What was the dawah of the Messenger of Allah صلی اللہ علیہ وسلم ?" After a few moments of silence he said: لا الہ الا اللہ. I said "Then I bear witness." Then I said "According to the tradition of your forefather Ibne Abbas رضی اللہ عنہ when the 'Abdul Qais' tribe's delegation come to the Prophet صلی اللہ علیہ وسلم, the Prophet صلی اللہ علیہ وسلم asked them "Do you know what Eeman is?" They replied "Allah and His Messenger know better." The Prophet صلی اللہ علیہ وسلم said "To bear witness that there is no God but Allah and Muhammad is His Messenger, observance of prayers, paying zakat (annual due charity), fasting in Ramadhan and paying one fifth of booty (in charity)." Mutasim said "If my predecessor not arrested you I would not have opposed you. Then he addressed Abdur Rahman Bin Ishaq and said "Did I not order you to end this trial now?" Imam Ahmad رحمۃ اللہ علیہ says "I said Allahu Akbar! In this there is an opportunity for Muslims." The caliph said to the knowledgeable present "Do a debate with him." Then he said to Abdur Rahman "Have a discussion with him" (What followed are the details of the debate).

One man could say something and I would reply to him, then the other one would say something and I could reply, Mutasim would say "Ahmad! May Allah have Mercy on you. What do you say?" I would say "Ameerul Mumineen! Show me something from Quran or the Sunnah of Rasoolullah صلی اللہ علیہ وسلم and I will be convinced." Muatasim said "If he accepts what I am saying I would set him free with my own hands and pay him a visit along with my army." Then he said "Ahmad! I am very kind towards you. I care about you as much as I care about my

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son, Haroon. What do you say?" I would again say "Show me something from Kitabullah or from the Sunnah of Rasoolullah so that I am convinced." After much time had passed he got fed up and asked me to go away. I was imprisoned and I was back where I was next day again I was called and a debate took place. I kept responding to them until it was zawal (declension) time. When he got fed up he asked me to be taken away.

The third night I thought that the following day something is bound to happen. I asked for a string to tie my pyjamas in such a way that may shame is guarded in a time of hardship. This day I was called again. I saw that the court was full. I passed by different entrances and passages, some people were carrying swords some were carrying whips. Many people of the earlier sessions were not there. When I got to Mutasim, he said "Sit-down," then he said "Debate and discuss with them." They started debating. I would respond to one and then to the other. My voice dominated their. When some time passed he distanced myself from him and said something to them in private. Then he sent them away and called me. He said "May Allah have mercy on you. Submit to what I am saying and I will myself release you." My reply was the same as before. He got angry and said "Grab him and pull his arm out of his body. Mutasim took his seat and called the executioners and said to them "Go a head." One of them would come for ward and whip me. After nineteen whips Mutasim come to me and said "Why Ahmad are you atter your life? By Allah I care about you." One man would pester me with the handle of his sword and say "You want to over power all of them?" The second one would say "O servant of Allah! The Ameerul Momineen stands right in front of you." Another one would say "Ameerul Momineen you are fasting and you are standing under the sun." Mutasim would again talk to me and I would give him the same reply. He would again order the executioner to hit me with full force. Imam Ahmad Bin Hambal says that at this moment I lost consciousness. When I came to my senses I saw that my shackles were removed. One of the people present said "We made you fall on your face, we trampled on you. Ahmad رحمةاللهعليه says that I felt nothing.

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Great Perseverance and Endurance

After that Ahmad Bin Hanbal رحمۃ اللہ علیہ was taken to his house. He was kept in solitary imprisonment for twenty eight months. He was lashed 33-34 times. Ibrahim Bin Mus'ab who was one of the soldiers said "I have not seen anyone as brave and bold as Ahmad رحمۃ اللہ علیہ. For him our worth was no more than a fly." Muhammad Bin Ismail said "I have heard that Ahmad was whipped in such a way that if an elephant had been whipped that way, it would have cried and run away. One man who was there says "Imam was fasting. I advised him that you are fasting and in order to save your life you have the excuse to show your acceptance of his faith but he did not consider it." At one time he felt excessive thirst.

On his request he was given a bowl of ice-cold water. He held it, looked at it for a while and returned it without drinking. His son said that when he died he had marks on his body. Abul Abbas Alraqi says "When Ahmad was captive in Raqah people tried to counsel him and narrated to him ahadith concerning saving one's life. He replied "What about the hadith of *khubab* according to which in earlier times there were people whose heads were sawed into two halves but they did not leave their deen. After hearing this people lost hope and realized that he will not give up and will endure everything.

Imam Ahmad's Feat and the Reward

It was Imam's incredible steadfastness and perseverance that this fitnah died its death forever and Muslims were saved from a great threat to Islam. Those who sided with the rulers in this time of suffering, being the opportunists that they were lost their respect and their credibility as people of knowledge. Compared to them Imam Ahmad's status was glorified. His love became a sign of Ahlus Sunnah and people with authentic creed. One of his contemporaries Qutaibah said, "When you see that someone loves Ahmad Bin Hanbal رحمۃ اللہ علیہ then you should know that he is a follower of sunnah."

Another Alim (scholar) Ahmad Bin Ibrahim Addorqi said, "If

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you hear someone speak ill of Ahmad Bin Hambal رحمة الله عليه then you should suspect his Islam."

In hadith, Imam Ahmad was the imam of his time. Compilation of Musnad was one of his great scholarly achievements. He was a jurist of Islam and an Imam to be followed. He was a devout worshipper. All these attributes are indeed true but his world wide popularity and liking, his greatness is due to his perseverance and steadfastness, his defence of Islam in a time of severe trial and his sole fight against the king. This is the reason for his great popularity and acceptance by everyone. His contemporaries who had seen the effects of that trial have whole heartedly acknowledged the greatness of his achievement and called it timely defence of deen and achieving the status of being Siddiq. His contemporary and colleague and famous muhaddith of his time Ali Ibnul Madani (who is the distinguished teacher of Imam Bukhari)

said:

> "Allah enforced domination and defence of deen through two people who have no third equal to them. At the time of apostasy it was Sayyidina Abu Bakr Siddiq رضی اللہ عنہ and at the time of fitnah of creation of Quran, Ahmad Bin Hanbal رحمة الله عليه."

It was because of this popularity and greatness that in 241 hijri (after migration) when this Imam of Sunnah died the whole city came out. Such a huge gathering at a funeral was never witnessed before. According to an estimate, eight hundred thousand men and sixty thousand women offered his funeral prayer.

Imam Shaafiee washed the shirt of Imam Ahmad Bin Hanbal and drank its water

When Imam Shaafiee came to know that he was whipped he said "Send me the shirt which you were wearing at the time you were being whipped. Therefore, Imam Ahmad Bin Hanbal رحمة الله عليه sent the shirt and Imam Shaafiee رحمة الله عليه washed it and drank its water. Mulla Ali Qari says that it is an extraordinary event

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proving the great status of Imam Ahmad Bin Hanbal because Imam Shaafiee was the teacher of Imam Ahmad رحمۃاللہعلیہ. The day when he died and his body was passing through the streets of Baghdad, Twenty thousand people embraced Islam.

عاشق کا جنازہ ہے ذرا دھوم سے نکلے

This is excellence of a believer's Funeral that so many disbelievers embraced Islam on seeing it.

This is my countenance keep watching until your heart's content.

Ahmad Bin Muhammad Alkundi says "I saw Imam Ahmad in my dream. I asked him how did Allah treat you? Imam Ahmad Bin Hanbal said "Allah granted me forgiveness and said O Ahmad! Did you receive lashes for my sake? I replied "Yes my Lord." Allah said "This is My face, see it to your heart's content.

Allah Preserved the body of Imam Ahmad Bin Hanbal

Hazrat Mulla Ali Qari رحمۃ اللہ علیہ says "After two hundred and thirty years when an honourable person was being buried next to him, his grave suddenly opened. His shroud was in perfect condition and there had been no change in the condition of his blessed body - as if he had been buried just then. *(Kashkole Ma'arfat, Khutbate Jamil)*

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بسم الله الرحمٰن الرحيم

Scattered Pearls Vol. 5

1) Fajr prayer was first offered by Sayyidina Adam عليه السلام

The reason why we are required to offer two Fardh (obligatory) *rakahs* of Fajr is that Sayyidina Adam عليه السلام first offered Fajr Salah after coming into this world from Jannah. Almighty Allah had sent him down during night time when complete darkness prevailed over the earth. Sayyidina Adam عليه السلام felt dejected and was anxious about his existence. It was quite a disappointment after having come from the light of Jannah. Being not able to see anything or find his way on earth brought fear to him. At the break of dawn, Sayyidina Adam عليه السلام felt much relieved and prayed two rakahs before sunrise to thank Almighty Allah. One rakah was offered to express his gratitude for the removal of darkness, whereas the other was offered for the appearance of day light. Those two rakahs came so much to the liking of Almighty Allah that He made it compulsory upon the Ummah of Rasulullah صلى الله عليه وسلم. *(Inayah)* The importance of Fajr Salah becomes obvious from here.

2) Zuhr prayer was first offered by Sayyidina Ibrahim عليه السلام

As for the four rakahs of Zuhr Prayer, Sayyidina Ibrahim عليه السلام offered them at a time when he had successfully passed the test of slaughtering his son Sayyidina Ismail عليه السلام. One rakah was there to thank Allah for helping him come out of the trial successfully. Second rakah took place, as he wanted to express his gratitude towards Allah for sending a ram from Jannah in place of Sayyidina Ismail عليه السلام. Sayyidina Ibrahim عليه السلام prayed the third rakah to show his gratefulness for the address made by Almighty Allah directly to him at that moment.

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وَنَـٰدَيْنَـٰهُ أَن يَـٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾ (سورہ صٰفّٰت، آیت ۱۰۴-۱۰۵)

And then We called out to him, "O Ibrahim, you did make the dream come true." This is how We reward those who are good in their deeds. *(Surah Saffat 37:105)*

Fourth rakah was to thank Allah for having given him a son full of patient and submissive. Had he not been patient enough, it would have become difficult for the father to fulfill the order of Allah. After seeing the dream, Sayyidina Ibrahim عليه السلام had discussed it with his son to get his opinion. The son had replied that he would like to see his father follow the orders of Almighty Allah, and that he himself would be among the steadfast by the will of Allah. Therefore, he offered the fourth rakah for having a son who was so patient and willing to submit to the orders of Allah.

Those four rakahs prayed by Sayyidina Ibrahim عليه السلام at the time of Zuhr as a manifest of gratitude became dear to Almighty Allah and He made it obligatory upon the Ummah of Prophet صلى الله عليه وسلم. *(Inayah)*

3) Asr prayer was first offered by Sayyidina Yunus عليه السلام

The four rakahs of Asr were first prayed by Sayyidina Yunus عليه السلام. He had called Almighty Allah for help while he was inside the stomach of the fish that swallowed him. It is narrated in the holy Quran as:

فَنَادَىٰ فِى ٱلظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ إِلَّآ أَنتَ سُبْحَـٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّـٰلِمِينَ ﴿٨٧﴾ فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَـٰهُ مِنَ

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ٱلْغَمِّ وَكَذَٰلِكَ نُـۨجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾ (سورہ انبیاء ۸۷-۸۸)

Then, he called (Us) in depths of darkness saying, "There is no god but You. Pure are You. Indeed I was among the wrongdoers". So We responded to him and rescued him from the distress. And this is how We rescue the believers. *(Surah Anbiya 21:87-88)*

When he came outside by the mercy of Almighty Allah, he offered four rakahs to show his gratitude. The four rakahs were symbolic of getting relief from the four layers of darkness - one was of the stomach of fish, second of the deep water, third of the clouds and fourth of the night. That prayer, that he offered at the time of Asr, was much liked by Almighty Allah and was made compulsory upon the Ummah of His beloved Prophet صلی اللہ علیہ وسلم. *(Inayah)*

4) Maghrib prayer was first offered by Sayyidina Dawūd علیہ السلام

Sayyidina Dawūd علیہ السلام was the one who first prayed the three rakahs of Maghrib when Allah Almighty granted him *maghfirah* (pardon). Although the prophets علیہم السلام are free of sins, any lapse shown on their part or any act performed by them which seems contrary to respect is sufficient enough to warn them, invite their attention and correct them. When he received forgiveness by Almighty Allah after some slip made on his part, Sayyidina Dawūd علیہ السلام made intention for four rakahs of prayer at the Maghrib time. After performing three rakahs, he felt so overwhelmed by the thought of his mistake that he started weeping and was not able to perform the fourth rakah due to remorse. *(Bazal Al-Majhūd)*

Almighty Allah dearly liked those three rakahs and the Ummah of Rasulullah صلی اللہ علیہ وسلم is required to perform them at Maghrib time.

5) Isha prayer became obligatory

There are two narrations about the four rakahs of Isha prayer that we offer, one of which says that Sayyidina Musa علیہ السلام offered it first. After the ten-year stay with Sayyidina Shu'ayb علیہ السلام,

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Sayyidina Musa عليه السلام was returning to Egypt along with his family. His wife was pregnant and was soon expecting, whereas the journey was long. Sayyidina Musa عليه السلام had four worries at that time - about his wife's delivery, about his brother Sayyidina Harūn عليه السلام, about the fear of Pharaoh who was his staunch enemy, and about the new coming child. The worries intensified when he lost his way during the travel. After reaching the right and west side of Mount Sinai, his wife started having labor pains. While looking for something to light a fire, Sayyidina Musa عليه السلام saw a fire burning on Mount Sinai. When he went there to get a flame, he got the honor of conversing with Almighty Allah. As mentioned in the holy Quran:

فَلَمَّآ أَتَىٰهَا نُودِيَ يَـٰمُوسَىٰٓ ﴿١١﴾ إِنِّيٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٢﴾ وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ ﴿١٣﴾ (سورۂ طٰہٰ: آیت ۱۱تا۱۳)

> So when he came to it, he was called, "O Musa, it is Me, your Lord, so remove your shoes; you are in the sacred valley of Tuwa. I have chosen you (for prophet-hood), so listen to what is revealed." (Surah Tahā 20:11-13)

After getting the reward from Almighty Allah, the four worries he earlier had disappeared. The situation well expressed is in an Urdu language verse, which means that:

If you are present with me,I have no trace of disease
If you are not with me, there is no cure for me

Sayyidina Musa عليه السلام then offered four rakahs of prayer at the Isha time to thank Allah for removal of his four worries. Almighty Allah liked those four rakahs so much that He made them obligatory on the Ummah of Rasulullah صلى الله عليه وسلم. *(Inayah)*

The second narration is that Prophet Muhammad صلى الله عليه وسلم first offered the Isha prayer. *(Bazal Al-Majhood)*. The importance of this prayer is obvious. *('Namaaz ki Baaz Kotahiyaan' by Hazrat Maulana*

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Mufti Abdur Rauf Sakharwi)

6) The painful legend of a fisherman - what goes around comes around - do not oppress anyone

Allamah Ibn-e-Hajr رحمة الله عليه has written in his book *Al-Zawajir* about a person narrating the story of another person who had an arm amputated from the shoulder and who was howling with pain and crying out loudly, "Take admonition from me and never oppress anyone." When asked about what had happened to him, he told his anecdote like this: "My story is quite weird. In fact, I used to help the oppressors. It happened one day that I saw a fisherman holding a fish very huge in size. I liked the fish and asked him to give it to me. He refused by saying that selling fish was the source of living of him and his family. I beat him and forcefully snatched the fish from him. While walking back holding the fish, I got a harsh bite from it in my thumb. Severe pain took over me as I reached home that I was unable to sleep at night. My whole hand swelled. The next morning I went to a physician and complained about the pain in my thumb. The physician advised me to get my thumb amputated in order to avoid gangrene. I did according to the advise but then the pain and fetidness started in my hand. I was not able to take rest due to its severity. With the hand amputated up to the wrist, the pain reached beyond the wrist. I had lost my peace of mind as well as sleep, and started crying and complaining of the intensity of pain. Someone suggested getting the hand cut from the elbow, which I did, but to no avail. The pain followed by the fetidness then reached up to the shoulder. People now advised me to get the whole arm removed from the shoulder in order to avoid the problem from spreading over the body. I was now facing questions from others as to how the affliction began. When told about what had happened, they argued that if I had initially attempted to make the fish *halal* (lawful) for me by trying to appease the fisherman and ask for his pardon, I would not have lost my arm like that. I should as such now try to find him and conciliate with him. After hearing this, I started looking for the fisherman and finally found him. I fell at his feet kissing them

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and begging for his pardon in the name of Allah. When asked who I was, I reminded him that I was the person who had snatched the fish from him. I explained the whole situation to him and showed him my amputated arm. He started crying saying that he was making the fish *halal* (lawful) for me after seeing the bitter happenning. I asked him in the name of Allah whether he had cursed me at the time of my snatching the fish. He replied affirmatively and said that he had invoked Almighty Allah by saying that 'O Allah this man haughtily took over me and by force he seized the provision that You provided me. As he has oppressed me, You now show Your power upon him in front of me.' I told him that Allah had shown His power upon me and I now wanted to repent before Allah and make promise not to afflict anyone, or help any oppressor, or visit any such person from now on. And Allah-willing I would stick to my promise for as long as I live."

As some poet mentioned in the following verses:

لَا تَظْلِمَنَّ إِذَا مَا كُنْتَ مُقْتَدِرًا
فَالظُّلْمُ تَرْجِعُ عُقْبَاهُ إِلَى النَّدَمِ

When you are in power, do not oppress anyone, as the result of oppression is remorse and shame

تَنَامُ عَيْنَاكَ وَالْمَظْلُوْمُ مُنْتَبِهٌ
يَدْعُوا عَلَيْكَ وَعَيْنَ اللهِ لَمْ تَنَمِ

You are sleeping with your eyes closed, whereas the oppressed keeps awake cursing you; and Allah's eye never sleeps

And another poet said:

إِذَا مَا الظَّلُومُ استوطا الارض مركبا
وَلَجَّ غُلُوًّا فِيْ قَبِيْحِ اِكْتِسَابِهٖ

When the oppressor runs over the ground and exceeds the limit in all doings

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فَكِلْهُ إِلَى صَرْفِ الزَّمَانِ فَإِنَّهُ
سَيُبْدِي لَهُ مَا لَمْ يَكُنْ فِي حِسَابِهٖ

Then you entrust him to the passage of time, as time will expose him to something which he did not even imagine. *(Muāshray ki Muhlik Bimariyūn: page 376)*

7) A special angel dispelling all sorrows from the hearts of believers by the Will of Almighty Allah

Hazrat Arwah bin Rawim رحمة الله عليه narrates that Sayyidina Arbaz bin Sariah رضى الله عنه who was among the companions of Holy Prophet صلى الله عليه وسلم had become very old and wanted to die, so he used to pray like this: "O Allah, I have become aged and my bones have become thin and weak so make me come to You now." Sayyidina Arbaz رضى الله عنه himself says that one day while he was in a mosque in Damascus, he saw a young man who was very handsome and beautiful and was dressed in green. He asked Sayyidina Arbaz رضى الله عنه why he used to pray like that, who in turn said: "O my nephew, in what way should I pray then?" The young man told him to pray to Allah like this: "O Allah make my deeds good and carry me to death." Sayyidina Arbaz رضى الله عنه said: "May Allah have mercy on you, who are you?" The young man replied, "I am Reba'el (the angel) who takes away all sorrows from the hearts of believers." *(Hayatus Sahabah: volume 3, page 608)*

8) Some wild animals paying homage to the Holy Prophet صلى الله عليه وسلم

Sayyidah Aishah رضى الله عنها narrates that there was a wild animal in the home of the Holy Prophet صلى الله عليه وسلم. It used to run around and play when the Prophet صلى الله عليه وسلم was not at home; and would creep into a corner, and made no noise as soon as it sensed the coming back of the Holy Prophet صلى الله عليه وسلم in order to save him صلى الله عليه وسلم from discomfort. *(Masnad Ahmad, Abu Yala, Al-Bidaayah-wan-Nihāyah, Tarjumān As-Sunnah: volume 4, page 150)*

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Benefit: As far as known from the wordings of narration, this wild animal was a dear that is usually not a well-trained animal. However, some wild animals get civilized after receiving training, but it is obvious that at that time, Arabs were not used to train dears. In addition, training of wild animals in the home of Prophet صلى الله عليه وسلم was unimaginable. On the other hand, the animals that are familiar with the occupants of a particular place or home, start playing around in happiness when they see their owner. Whereas the situation was opposite over here - it would run around after the Holy Prophet's صلى الله عليه وسلم leaving the place, and would become quiet and sit respectfully in a corner at the sight of the Holy Prophet صلى الله عليه وسلم coming back. *(Tarjumān As-Sunnah: volume 4, page 150)*

9) Escaping the mischief of a ruler - an effective prescription for it

If a person fears mischief from a ruler, king or anyone else, or is scared for his life in case of facing someone in authority, he should do the following procedure to dissipate fear. The process is to read "كهيعص، حم، عسق" and then count the ten letters of the three phrases in such a way as to start counting from the thumb of right hand and finish at the thumb of left hand. After counting in this order, he should close the fists of the two hands and recite Surah-i-Fīl in his heart. When he reaches the word "ترميهم", he should recite this word ten times opening one finger every time. Doing in this manner will make him safe by the will of Allah. *(Hayatul Hayawān: volume 3, page 280)*

10) For the peace of heart and mind, read and blow the following Ayahs (verses)

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ

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فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَـٰرُونَ تَحْمِلُهُ ٱلْمَلَـٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾ (سورۂ بقرہ: آیت ۲۴۸)

ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَـٰفِرِينَ ﴿٢٦﴾ (سورۂ توبہ: آیت ۲۶)

فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾ (سورۂ توبہ: آیت ۴۰)

هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَـٰنًا مَّعَ إِيمَـٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ (سورۂ فتح: آیت ۴)

لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَـٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ (سورۂ فتح: آیت ۱۸)

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إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ
وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ
وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾ (سورۂ فتح: آیت ۲۶)

11) My heart is crying but my eyes are dry *(Urdu poetry)*

Absolutely no one knows the secret that
My heart is crying but my eyes are dry

For what reason do you look towards others
By Allah, gain and loss is not in their hands

When I am rich with the remembrance of Allah
Why should I feel sad by the absence of rubies and pearls?

My beloved Himself is solacing me by coming to me today
I am intensely grateful that my cry is effective

We are love stricken and will not get cure
No remedy is in Your hands O healer

You can hear it with pleasure if you want to
This legend of love is but not brief though

Whosoever loses intellect in Allah's love
Feels no fear or danger in both the worlds

Ahmad has become crazy in love of Him Who
Although being indifferent is not unaware

12) Your blessings are prevalent upon everyone *(Urdu poetry)*

Ever since Your name is at his tongue
Your patient is feeling better O Allah

You have bestowed us with the light of Islam
This is in fact Your true bounty upon us

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Whosoever denies Your divinity
Fails himself in spite of sitting on throne

No matter the whole world becomes angry with me
Just to please You is my job

In the Heavens he is revered
Who is defamed in this world for Your sake

You give sustenance even to Your disbelievers
Your blessings are prevalent upon everyone

Yes, taking the step is my duty
Setting me ashore is Your job

13) The statement اِنَّا لِلّٰہِ وَاِنَّا اِلَیْہِ رَاجِعُوْنَ is the characteristic of this Ummah and has many merits

Pay attention to the following Ahadith:

(1) Sayyidina Saad Ibn Jubair said, "Only the Ummah of Prophet صلی اللہ علیہ وسلم has been directed to recite this statement. The previous ummahs along with their prophets did not have this blessing. Even Sayyidina Yaqub علیہ السلام at the time of his grief said:

يَآاَسَفٰى عَلٰى يُوْسُفَ

He had lost his eyesight due to grief and continuous weeping and his tongue remained silent. *(Tafsir Ibn Kathir: Urdu vol. 3, pg. 10)*

(2) The Holy Prophet صلی اللہ علیہ وسلم once recited *'Inna lillah-e wa inna ilayhe raji'ūn'* when the strap of his shoe broke down. When sahabah asked him if that was also a calamity, he صلی اللہ علیہ وسلم replied that any act that seems unpleasant to a believer is a calamity. Tabarani with reference to Abu Umamah رضی اللہ عنہ has narrated this hadith.

(3) Sayyidina Abu Hurairah رضی اللہ عنہ has narrated that Prophet صلی اللہ علیہ وسلم said that whenever any of you gets your shoe strap broken, recite *'Inna lillah-i-wa inna ilayhi rajī'ūn'*, as this is also a form of calamity. *(Tafsir Mazhari: Vol. 1, pg. 266)*

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(4) Sayyidina Ibn Abbas رضی اللہ عنہ narrates that Prophet صلی اللہ علیہ وسلم has said that whoever recites *'Inna lillah-ī-wa inna ilayhe raji'ūn'* at the time of a calamity, Almighty Allah will provide recompense for his calamity, will make his Ākhirah (hereafter) better, and will provide him with a suitable substitute for the lost thing. *(Durr Manthur, with reference to Anwarul Bayan)*

(5) It is stated in Masnad Ahmad that Sayyidah Umm Salmah رضی اللہ عنہا narrates that, "Once when my husband Abu Salmah رضی اللہ عنہ came back after visiting Prophet صلی اللہ علیہ وسلم, he said that he had heard a hadith from Prophet صلی اللہ علیہ وسلم that made him feel very happy. The hadith stated that whenever a Muslim faces any calamity and he recites:

اَللّٰهُمَّ اٰجِرْنِیْ فِیْ مُصِيْبَتِیْ وَاُخْلِفْ لِیْ خَيْرًا مِّنْهَا

O Allah, reward me for this calamity, and provide me a better substitute for it.

Allah will provide him a better compensation and reward for sure."

Sayyidah Umm Salamah رضی اللہ عنہا says that she memorized that dua (supplication). When her husband Abu Salmah رضی اللہ عنہ passed away, she recited this dua after reciting *'Inna lillah-i-wa inna ilayhi raji'ūn'*, but it came to her mind that it was difficult to find anyone better than Abu Salmah رضی اللہ عنہ. After her *Iddah* period was over, she was once tanning a hide when Prophet صلی اللہ علیہ وسلم came and asked for her permission to come inside. She put the hide down, washed her hands and requested Prophet صلی اللہ علیہ وسلم to come inside and get seated. He صلی اللہ علیہ وسلم proposed marriage to her, and she replied that it was a great honor for her. She also added that being a modest person, she did not want anything to happen that could be unpleasing to Prophet صلی اللہ علیہ وسلم, resulting in punishment of Akhirah for her. In addition, she said that she was an old woman who had children from previous marriage. Prophet صلی اللہ علیہ وسلم answered that Allah will adjust her nature accordingly, and as far as age was concerned, he himself صلی اللہ علیہ وسلم was not of a very young

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age, and that he considered her children his own. After hearing that, she said she had no more excuses left, and she got married to the Prophet صلی اللہ علیہ وسلم of Allah. Allah thus rewarded her with a much better husband due to the blessing of that dua she recited. *So all praise is due to Allah.*

(6) It is narrated in Musnad Ahmad from Sayyidina Hazrat Ali رضی اللہ عنہ that Prophet صلی اللہ علیہ وسلم said that any Muslim who faced any disaster in the past, when remembering that calamity again recites *'Inna lillah-i-wa inna ilayhi raji'ūn'*, he would get the same reward that he initially got at the time of bearing the calamity with patience.

(7) It comes in Ibn Majah that Sayyidina Abu Sinan رضی اللہ عنہ has narrated that as soon as he got out of the grave after burying one of his children, Abu Talha Khulani رضی اللہ عنہ got hold of his hand and said, "Let me give you good news. Prophet صلی اللہ علیہ وسلم has said that Allah Almighty says to the Angel of Death, 'When you snatched the coolness of my servant's eyes and a piece of his heart (that is, his child), what did he say?' The Angel of Death replies that, 'O Allah he praised You and recited *'Inna lillah-i-wa inna ilayhi raji'ūn'*.' Almighty Allah then orders to make a home for that person in Jannah and to name that home as *Baitul Hamd* (home of praise)." *(Tafsir Ibn Kathir: Urdu vol. 1, pg. 228* (اَلَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ)

14. Instead of abandoning the transgressing offspring, one should try reforming them

The mistakes made on part of the brothers of Sayyidina Yusuf علیہ السلام were serious, and consisted of major and grave sins, such as:

The first mistake was deceitfully making their father agree upon sending Yusuf علیہ السلام with them on excursion.

Second, not fulfilling the pledge made to their father.

Third mistake comprised of the brutal and severe treatment with their young and innocent brother.

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Fourth mistake was not caring about the anguish felt by their aged father.

Fifth was conspiring to kill an innocent human being.

Sixth one was arbitrarily and unjustly selling a free human being.

These were extreme crimes which demanded that Sayyidina Yaqub عليه السلام, after having realized that they had lied and knowingly wasted the life of Sayyidina Yusuf عليه السلام, should have severed his relationship with these sons, or turned them out of his house. Nevertheless, Sayyidina Yaqub عليه السلام did not do that. Rather he let them keep living with him, and even sent them to Egypt to bring back food grains from there. On top of this, came the situation when they had another opportunity to prevail upon their father once again in the case of their youngest brother. On this occasion as well, he yielded to them and allowed them to take his young son with them.

This tells us that if one's children fall into sin or make mistakes, it is the responsibility of the father to seek their correction through appropriate education and training, and as long as there is hope of betterment, let him not sever his relationship with them. This was what Sayyidina Yaqub عليه السلام did - and finally, all of them got ashamed of their wrongdoings, turned away from sins and lived a reformed life. However, if there remains no hope of betterment in their condition, and maintaining relationship with them poses danger to the religious upbringing of others, then under such a situation severing relationship with them is more expedient. *(Maariful Quran: v.5, p.104)*

15) Reading Surah Al-Waqiah at night keeps starvation at bay

Hazrat Abu Zubiyah رحمة الله عليه states that when Sayyidina Abdullah ibn Masud رضی الله عنه got into terminal illness, Sayyidina Uthman bin Affaan رضی الله عنه came to visit him and asked about his complaint. Sayyidina Abdullah ibn Masud رضی الله عنه replied: "My sins are my complaint." Sayyidina 'Uthmaan رضی الله عنه then asked what his wish was, and he said, "I wish for the mercy of my *Rabb* (Lord)." Sayyidina Uthmaan رضی الله عنه further enquired if

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it was okay to call for a doctor for him, and he answered: "The doctor himself (that is, Almighty Allah Himself) has made me sick." Sayyidina 'Uthmaan رضی اللہ عنہ then asked if it was appropriate for him to allocate some funds for Sayyidina Ibn Masud رضی اللہ عنہ from the fisc, and Ibn Masud رضی اللہ عنہ said: "I don't need it." Sayyidina 'Uthmaan رضی اللہ عنہ said that the fund would pass on to Sayyidina Ibn Masud's رضی اللہ عنہ daughters, to which Sayyidina Abdullah Ibn Masud رضی اللہ عنہ said: "Do you have fear of starvation for my daughters? I have instructed them to read Surah Al-Waqiah every night. I have heard Prophet صلی اللہ علیہ وسلم saying that whoever reads Surah Al_Waqiah every night, would never see starvation." (So there is no need of the fund.) *(Hayatus Sahabah: vol. 2, page 772)*

16) Manifest of Special Authority of God - a baby talking in cradle

Sayyidina Abu Hurairah رضی اللہ عنہ narrates about Prophet صلی اللہ علیہ وسلم saying that only three among the babies have talked. One was Sayyidina Isa علیہ السلام and the other was the boy mentioned in the legend of Jareej *Abid*. Jareej was a devout worshipper *(Abid)* who used to pray in a specific room reserved for this purpose. One day when he was busy in his prayers, his mother came and called him. Jareej got confused whether to answer her during the prayer, and thought that on one side was his mother and on the other side was the *salah* (prayer). He then gave preference to his prayer and kept busy in it, so the mother went back. His mother came back to see him the next day when he was again busy in *salah* (prayer). The mother called and Jareej got puzzled again who to give preference to - his mother or his prayer to Allah. He chose *Salah* (prayer) over his mother and remained busy in it. The exact same thing happened again on the third day. The mother got angry and cursed him: "O Allah, may he never die until he comes across prostitutes." Thereafter Jareej started becoming famous among the Bani Isra'īl for his prayers and piety. A woman adulterer existed there who was famous for her good looks and beauty. She told Bani Isra'īl that she could allure Jareej in case they wanted her to. Saying this, she came to

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Jareej one day. Jareej did not even bother to cast a glance at her, which annoyed the adulterer and she thought of getting revenge on him. She went to a shepherd who used to sleep in the same place of worship, fornicated with him, and got pregnant. When she gave birth, she started telling everyone that it was Jareej's child in order to disrepute Jareej. Hearing this, people immediately attacked Jareej, pulled him out of his place of worship, demolished the place, and started beating him on account of adultery. Jareej enquired why he was getting such treatment, and they told him that he did fornication and the adulterer woman had given birth to his child. Jareej asked to see the child and people brought it to him. He then asked them to let him say his prayer first. They agreed and he prayed *salah* (prayer). After prayer, he poked his finger in the child's belly and said, "O baby, tell the truth about your father." The baby who was only few days old, spoke by the authority of God, and told about the shepherd. Seeing this miracle, the same people started kissing hands and feet of Jareej and started considering him sacred. They offered to reconstruct his place of worship with gold, to which Jareej refused and said that he wanted it to be as it was before. Therefore, they made it accordingly. *(Bukhari and Muslim with reference to Tarjumānus Sunnah: vol. 4, pg. 355)*

17) Manifestation of Special Authority of God - another baby talking in cradle

Sayyidina Abu Hurairah رضی اللہ عنہ narrates on the authority of Prophet صلی اللہ علیہ وسلم that once a baby was being fed by his mother when a rider with good looks and nice dress passed by her on the back of a fine horse. The mother made *dua* (prayer) to Almighty Allah to make her son elegant like that rider. The baby stopped suckling at that moment, cast a glance at the rider, and said in clear words, "No, O Allah, please don't make me like that rider." After saying that, the baby started suckling his mother's breast back. The narrator states that when telling about this, Holy Prophet صلی اللہ علیہ وسلم put his index finger in his mouth and sucked it to show suckling of the baby in a manner that is still before my eyes. Prophet صلی اللہ علیہ وسلم then told about the rest of the story that

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after some time a few people along with a girl also passed by the mother and her baby. The people were beating the girl and blaming her for adultery and theft, whereas the poor girl was just invoking Allah for help. The mother having looked at that insulting treatment the girl was getting, prayed to Allah not to make her son like that girl. The baby again paused his suckling, cast a glance at the girl, and said in clear words, "O Allah, do make me like her." The mother and son then started arguing upon that. The mother said that having seen a man passing in good condition, she prayed for her son to become like him, but the son refused to be like him. On the other hand, when she asked for Allah's refuge having seen the miserable and insulting condition of the girl, the baby wanted to be like that girl, which was an unwise behavior. Hearing the argument of his mother, the baby spoke again and said, "Listen, the fact of the matter is that the man was very cruel and tyrant, therefore I asked Allah not to make me a tyrant like him. And that poor girl was innocent of the charges that those people were putting on her, so I asked Allah to make me oppressed and innocent like her." *(Bukhari and Muslim with reference to Tarjumānus Sunnah: vol. 4, pg. 357)*

18) Nineteen important advices

Those who do not like to work hard, never rise to a lofty position.

Only those people meet successes, who face the reality firmly.

He who works hard is a friend of Allah.

Real success comes with sacrifices.

Love for one's country is a part of Belief.

Consider your country dearer than your life and always remain busy in serving your fellow citizens.

No country can become subservient unless its own people betray, since it requires wood to make the handle of axe that comes in use to cut the wood.

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Tongue is like a wild beast, which if left unrestrained would tear anyone apart.

Do acts of virtue in order to get *barakah* in your age.

Having an educated, righteous mother at home is like having a university of culture and humanity.

Best among the humans is the one that has good manners.

Respect in this world is due to money, whereas respect in the *Akhirah* (hereafter) is due to good deeds.

Sweet talk is a flower that never withers.

Keep others happy if you want to remain happy.

Keep your manner of talking polite, as it is more effective than the words.

Do not show haste in taking revenge, do not delay an act of virtue.

A human being's good deeds are the one that take him to the level of *ihsān* (exalted rank).

On the Day of Judgement, the heaviest thing on the scale pan will be good manners.

The rank that a human being gets by good manners is the same as the one gets by fasting whole day and praying for the whole night.

19) Sinners are pitiable not despicable

"إِنَّ عِيْسَى بْنَ مَرْيَمَ كَانَ يَقُوْلُ لَا تُكْثِرُوَا الْكَلَامَ بِغَيْرِ ذِكْرِ اللهِ فَتَقْسُوْا قُلُوْبُكُمْ فَإِنَّ الْقَلْبَ الْقَاسِيَ بَعِيْدٌ مِّنَ اللهِ وَلٰكِنْ لَا تَعْلَمُوْنَ وَلَا تَنْظُرُوْا فِيْ ذُنُوْبِ النَّاسِ كَأَنَّكُمْ عَبِيْدٌ فَإِنَّمَا النَّاسُ مُبْتَلًا وَمُعَافًى فَارْحَمُوا عَلٰى أَهْلِ الْبَلَاءِ وَاحْمِدُوْا اللهَ عَلَى الْعَافِيَةِ".

Prophet صلى الله عليه وسلم has quoted Sayyidina Isa عليه السلام saying that: "Do not have excess in speech except the *Dhikr* (remembrance) of Allah, so that your hearts do not get hardened. The hardened

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heart becomes distant from Allah, but (as this closeness and distance is intrinsic) you will not even come to know about it. In addition, do not look at the sins of others as if you yourself are God (that is, do not cast a glance full of contempt and despise). Look at your sins, as you are a sinful *bandah* (slave) of Allah. (Moreover, this is because) there are two states of people - sinning and submissive - so you should feel pity when you see the sinners whereas praise Allah when you see the submissive and protected ones. *(Jama' Al-Fawāid: vol. 2, pg. 278)*

20) The strange charity of Sayyidina Ulbah bin Zayd رضی اللہ عنہ by giving away his esteem

When Sayyidina Ulbah bin Zayd رضی اللہ عنہ was not able to accompany the Holy Prophet صلی اللہ علیہ وسلم for *jihad*, he prayed during the night for quite some time, then cried after praying and said to Allah: "O Allah, you have ordered us to go for *jihad* and have tempted us for that. However, You have not given me enough money so as to make the necessary preparations, nor have given transportation to Your Prophet صلی اللہ علیہ وسلم who would use it to take me along. Hence, if ever any Muslim has oppressed me in respect of my money, life or esteem, I forgive him for that, and give the reward for this forgiveness in charity to all the Muslims. In the morning, he got among others. Prophet صلی اللہ علیہ وسلم asked who gave charity last night, and nobody stood up. He صلی اللہ علیہ وسلم asked again: "Where is the person making charity?." Thereafter, Sayyidina Ulbah رضی اللہ عنہ stood up and told Prophet صلی اللہ علیہ وسلم the whole story. Prophet صلی اللہ علیہ وسلم said, "Good news to you. By Allah, in Whose hand is my life, this charity of yours has been accepted by Allah."

Sayyidina Abu Abas bin Jabr رضی اللہ عنہ says that Sayyidina Ulbah bin Zayd bin Harith رضی اللہ عنہ is among the *sahabah* (companions) of Prophet صلی اللہ علیہ وسلم. When Prophet صلی اللہ علیہ وسلم tempted others to give charity, every person brought something according to his own means. Sayyidina Ulbah bin Zayd رضی اللہ عنہ said: "O Allah, I have nothing to give in charity. O Allah, whoever among Your creation has disgraced me, I give that in

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charity (that is, forgiven that person). Prophet صلى الله عليه وسلم ordered a herald to make this announcement: "Where is the man who gave his esteem away in charity last night?" Sayyidina Ulbah رضی اللہ عنہ stood up at this. Prophet صلى الله عليه وسلم said, "Your charity has been accepted." *(Hayatus Sahabah: vol. 1, pg. 582)*

21) Causes of degeneration in Muslim Ummah

With the advancement of world, standard for moral values is coming down. The practice of doing away with civilized and elegant manners is leading us toward the depth of destruction. Wherever you look around, morality and nobility are fading away, whereas projection of vulgarity is going in the name of fashion. Acquiring of education is becoming difficult day by day. On the other hand, there is promotion of means and places for having fun and enjoyment. Excessive oppression of Muslims is taking place, alongwith incineration of their places of worship. Sabotage of chastity is there for our mothers and sisters. Why is it so and for what reason? Is it because the Muslims have lost all their power? Are they Muslims just by name and have given up their conscience, courage and faith? Have we moved back into the period of *jahiliyyah* (ignorance)?

The only reason for the plight of this Ummah is that today we have considered this mortal world everything. A Muslim nowadays has worldly riches in plenty but is deficient in the wealth of *iman* (faith). The love for creation has excessively taken over the love for the Creator. Power of faith, which is the only weapon of a believer and makes him succeed in both the worlds, has lost its value. This is the greatest tragedy of the Muslim society at present. With the Muslims busy in trading *iman* (belief) for dollars and rupees, how can we even think of succeeding in this world and the hereafter? Bringing the Muslim era back and making the enemies of Islam come to an end is becoming a far-fetched tale. We now wonder if it is possible anymore for us to save our *imān*.

A Muslim should be the one whose mere glance is sufficient to make the *bātil* (Falsehood) shudder. He is supposed to be a

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headspring of love and goodwill. The character of such a Muslim is exemplary for others, and it is for this Muslim that some poet has said the following verse:

Bring such an elegance in yourself that would make the *baatil* (falsehood) shudder

> Your glance become sharp as a sword and you do away with your material desires

O Muslim! Recognize your true character, and make your morality attractive for others. Establish the mosques and spread the teachings of Quran. Bring yourself toward good deeds and refrain from the reprehensible. Follow the blessed *Sunnah* (Holy Prophet's practice) of Allah's Prophet صلی اللہ علیہ وسلم and invite others towards it as well. Try to save yourself and everyone else from the evil. Help the poor and needy, and take care of the orphans. Be mindful about the rights of Allah and His creation.

Taking the above-mentioned steps is necessary for our riddance and for embellishment of our *Dunya* (world) and *Akhirah* (hereafter). Nobody but our own selves would otherwise should be blamed if we destroy and perish as a nation. We would not be able to find support anywhere. Muslim blood will continue flowing on the ground, and mosques burnt to ashes. The chastity of our mothers and sisters will ruin and we Muslims will be mere spectators. Poet of the East, Allamah Iqbal, has expressed it very well in his following verses:

> Be concerned about your land, O ignorant, calamity is soon to strike.
> Consideration about your perishing is going in the heavens.
> If You do not contemplate, O dwellers of *Hindustan*
> (India) Even your story will no more prevail with the passage of time.

The Holy Prophet صلی اللہ علیہ وسلم has said, "The best among humans are those whose morals are the best." Over here, he صلی اللہ علیہ وسلم has not even put forward the condition of being a Muslim, which shows superiority of moral values. In this chaotic

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age, parents seem to have no time for disciplining their children. Leaving this responsibility entirely to school and teachers is in no way a proper attitude.

A mother's lap is the very first institution of a child, making it her responsibility to teach morality and etiquettes to the child. The good manners of a mother will bring the same quality into the children. The need for training however remains. Being the first in saying *salam*, showing politeness and affection towards the younger ones, being grateful for any act of kindness, being ready to share things, apologizing politely in case you do not have something, always having a pleasant attitude, are some of the acts that although seem to be trivial, are necessary to make someone well mannered. A well-mannered person can win the heart of anybody. Way of conversation is a thing that can not only make a person well accepted, but it can also bring him down to the lowest level of manners through use of abusive words, backbiting, gossiping, etc. Usage of language is what could lead a person to throne, and it is a thing that can defame him excessively. Mostly, the *gunah-e-kabeerah* (enormities) take place using tongue, 'lie' being the foremost among them.

A well-mannered child will be able to attain education and high ranks through appropriate use of language. Sweet utterance is at times more helpful than wealth in getting the job done. A pleasing attitude easily wins the hearts of others. Such people are very much in demand in this age of marketing; and in order to obtain success we need to acquire this characteristic.

Decent behavior can help at every step of life. A child who is well behaved and nicely trained would always say *Salam* to the elders and obtain their blessings after rising up in the morning. He would make the younger ones follow his example by using appropriate language. He would not be stubborn about asking for toys, fighting with friends, and acquiring bad habits, and this will make him highly commendable among his teachers as well. His nice and sincere attitude would cause others to form a high opinion about his parents and family.

The quality of good conduct and behavior is more so required in

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girls. A cheerful disposition and disciplined personality is what earns respect for them, also becoming helpful in getting good proposals for their marriage. Such a woman gets a special place in the hearts of her husband and in-laws. She is a source of satisfaction and contentment for her husband who forgets all his worries as soon as he sees her smiling face on reaching home.

But all this has now become a thing of the past. The marital lives are full of discords today. Misbehavior is storming our homes. Some of them we've learnt from the magic box which is called T.V and same are leant through the in courteous environment. In the past, people used to take along small gifts for the host whenever they used to visit someone, which was a source of increasing association and affiliation among them. Gifts of toys and candies used to make the kids happy as well. Today, this custom is disappearing. We are not ready to share even a smile with the host, which does not require us to spend anything. Our deteriorating manners are now becoming a source of disgrace for our religion. A harsh accent has become our distinguishing feature.

Our bad manners have made us deprived of success in many fields today. A person's success and personal identity also depends on his good conduct. We as such need to review our selves as well as our children's behavior in order to succeed in this world and the hereafter.

22) Disobedient progeny and the rights of parents

The rights that a person has to fulfill include those of Allah as well as His creation. The rights of Prophet صلى الله عليه وسلم take preference among the creation. After that, the rights of blood relations and marital relations, which include those of parents, children, siblings and the rest. However, as we observe around in our society, it becomes evident that very few people are careful about properly fulfilling the rights of parents. Instead of being cautious about their rights, we do not even feel ashamed at showing disobedience and defiance towards them. Some of us even insult their parents and hurt them in front of their wives, and consider it a big achievement.

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Looking from the point of view of *Shariah* (divine law), after Almighty Allah and His Prophet صلی اللہ علیہ وسلم, our parents are the most worthy of respect and good treatment from us. In Holy Quran, along with emphasizing upon His oneness, Allah Almighty has instructed us at many places to treat parents with affection, excellence, submission and gratefulness. This is enough to make it clear as to what the status and position of parents is in the eyes of Allah. Almighty Allah has completely forbidden us to use an expression showing discomfort or inconvenience even if any action of our parents makes us feel hurt.

Prophet صلی اللہ علیہ وسلم has said that every time an obedient and dutiful son casts a glance of affection towards his parents, Allah Almighty bestows him with the reward of a Hajj (pilgrimage). Similarly, maltreating and vexatious offspring has the news of painful punishment in both the worlds.

How fortunate are those whose parents are alive and they are spending their time in taking care of and serving them. Those who care about even a small inconvenience of their parents and consider it a privilege to fulfill happily all their needs have the good news of *Jannah* (paradise).

Presently, after acquiring worldly education and high positions, people have started to not only shun their relatives and family, but also find the parents abominable who worked hard to make them get to this position. Small lapses on the part of parents such as unnecessary words or actions that are natural owing to the old age and weakness, have now started appearing disgusting to their children. Parents are a cause of inconvenience now, and hence are alienated. Some even go to the extent of forbidding their wife and children from seeing their parents. There are many who cut-off relations with their parents on the ground that the illiterate and less educated parents are a cause of shame for their modern culture and high class living. Besides, they keep them separate so the parents do not interfere in their private lives.

On the other side, parents miserably spend the last days of their lives in the remembrance of their grandchildren. Many other nations have put their old people in hostels where they left alone

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during the final moments of their lives. The old people just wait for their death after arriving in these hostels and some day they part from this mortal world waiting for their children who are too busy even to give shoulder to their body.

The educated young men of our society, who are fond of fashion and modern living, consider their parents a burden. The parents who spend all their energy as well as money, and bear so many pains in bringing up and educating their children by suppressing their own desires and wishes, get nothing but abhorrence, aversion and disgust in return.

Instead of condemning their children, parents are all-praise for them even after receiving all the bad treatment from their side. They still consider them a part of their heart and soul. No matter how ungrateful, selfish and cheater the children are, in the eyes of parents, they are innocent and blameless. The children should realize that there is a limit to everything. When exceeded from limit, their misbehavior can change a sigh of grief from the heart of their mother to a curse, which can result in their destruction. No matter how poor and weak the parents be, they always work hard to provide all comforts to their children. But today the situation is that even five children together are not able to provide proper care to their parents. Using different excuses, they try to keep the parents separate. The parents seem to be a big problem, burden and source of trouble for the five children.

When Islam has given such a big status to the parents, we must in any case treat them in the best of the ways in order to become worthy of entering into *jannah* (paradise). We must always try to keep our parents happy and should refrain from any act that might appear in displeasing them. In addition, should offer special care in their old age when they become weak and fretful. Attending to their needs and comforting them at such a stage would be their actual service.

23) An important advice: listen to the religious discourses in an assembly

Those people who like to sit apart in a religious assembly on the

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presumption that it makes no difference as they are still able to hear properly, should clearly understand that neither the mere voice is surrounded by angels, nor there is promise of *maghfirah* (forgiveness) on just listening to the voice. However, the said conditions do hold for those sitting close inside the assembly. Hence sitting apart would become a cause of deficit for such persons. In the present time, the big jama'ahs (organizations) serving the *dīn* (religion) are four in nun ber:

1) Tableeghi Jama'ah
2)Jama'ah comprising of *'Ulama'* (scholars) and *tulaba'* (students)
3) Jama'ah comprising of *Masha'ikh* (religious leaders) and *Ahlullah* (persons close to Allah)
4) Jama'at comprising of authors writing religious books.

The names given to the above four categories of serving *dīn* are:

1) Tableegh (inviting towards the practice of religion)
2) Tadrees (teaching the religion)
3) Tazkiyah (reforming)
4) Tasnīf-o-Talīef (writing and editing)

All of the four names start with a *'tā'* (t) in Arabic, which indicates the unity of purpose among the four. In addition, if united, these four links can bring the whole *Ummah* to rise with the help of *taqwa* (restraint) and *ta'awun* (cooperation), which also start with a *'tā'*. These aspects can only be available from the company of the pious *(ahl--taqwa)*, as whatever the *sahaba* (holy companions) obtained was from the company of the Prophet صلى الله عليه وسلم. Similarly, *masha'ikh* found this rank from remaining in the company of other *masha'ikh*, and the *ummah* gained a lot from their bounties. May Allah Almighty provide appreciation, love and honor for each other among the four links, and prevent them from mutual odium and animosity, which is a prominent sign of insincerity. *(Āmīn ya Rabbul Alamīn).*

24) Disputation between Sayyidina Ibrahim عليه السلام and Namrūd

Hazrat Zayd bin Aslam رحمة الله عليه narrates that during the time of famine people would go to Namrud, and would bring food

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grains from there. Sayyidina Ibrahim عليه السلام also went there and a debate took place between him and Namrud about the existence of Allah. Namrud was unfortunate enough to refuse food grains to Sayyidina Ibrahim عليه السلام, who was returned empty-handed. As Sayyidina Ibrahim عليه السلام reached near his home, he filled two sacks with sand so that his family members do not feel disappointed by seeing him bringing nothing. Just after reaching home, he placed the sacks down and went to sleep. His wife Sayyidah Sarah عليها السلام opened the sacks and found them filled with good quality grains. She prepared some food with them. When he woke up, Sayyidina Ibrahim عليه السلام asked where the food grains came from and she said it came out of the two sacks that he brought home. He immediately understood that it was a demonstration of Allah's mercy and his blessings.

Allah Almighty sent one of His angels to the emperor Namrud, who invited him towards the Oneness of God, but Namrud refused to accept. The angel invited him again and he again declined. The same thing happened the third time. After his continuous refusal to accept the truth, the angel told him to prepare his army for fight, as the angel was also going to bring his own. Namrud prepared a huge army and came out along with it in the open ground at the time of sunrise. Allah Almighty sent an army of mosquitoes to confront him. Big sized mosquitoes attacked the army of Namrud in such an enormous number that they were not able to see even the sun. This army of Allah assailed Namrud's men, killed them and ate all the flesh of their bodies, leaving behind just the skeletons. One of the mosquitoes got unto Namrud's nostril, and kept on licking his brain for four hundred years. Namrud remained in such an intense agony that death would rather be preferable for him. He would strike his head over the walls and stones with pain, even hit it with hammers, but to no effect. After remaining in such a torment for a long time, he finally met his death. *AazanAllah* (May Allah keep us in His refuge), *Āmīn. (Tafsir Ibn Kathir: Urdu vol. 1, pg. 356)*

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25) Five important advices

Even an abominable profession is better than the practice of begging.
Every good job at first seems to be impossible.
Do not gratify your *Nafs* (internal desires); otherwise, you will ruin yourself.
Not acknowledging a blessing will make it disappear.
Follow a path that leads a servant towards his Creator.

26) Sayyidina Abdullah bin Salam's رضی اللہ عنہ dream and its meaning

Imam Ahmad رحمة الله عليه recorded in his Musnad that Hazrat Qays bin Ibadah رحمة الله عليه said, "I was in the Masjid Nabwi when a man whose face showed signs of humbleness came and offered two *rakahs* which were modest in length. The people said, 'This is a man from the people of Paradise.' When he left, I followed him until he entered his house, and I entered it after him and spoke with him. When he felt at ease, I said to him, 'When you entered the *masjid*, the people commented such and such things.' He said, 'All praise is due to Allah! No one should say what he has no knowledge of. I will tell you why they said that. I saw a vision during the time of the Messenger صلی اللہ علیہ وسلم of Allah, and I narrated it to him. I saw that I was in a green garden.' Then he described the garden's plants and spaciousness and further said, 'And there was an iron pole in the middle of the garden affixed in the earth and its tip reached the sky. On its tip, there was a handle, and I was told to ascend the pole. I said, 'I cannot.' Then a helper came, raised my robe from behind, and said to me, 'Ascend.' I ascended until I grasped the handle and he said to me, 'Hold on to the handle.' I awoke from that dream with the handle in my hand. I went to the Prophet صلی اللہ علیہ وسلم and told him about the vision, and he said, 'As for the garden, it represents Islam; as for the pole, it represents the pillar of Islam; and the handle represents the most trustworthy handhold. You shall remain Muslim until you die." This Companion was Abdullah bin Salam رضی اللہ عنہ." This *Hadith* was also collected in

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the Two Sahihs (Al-Bukhari and Muslim); and Al-Bukhari recorded it with another chain of narration as well. *(Tafsir Ibn Kathir: Urdu vol. 1, pg. 354)*

27) Why a Dinar is called a Dinar

Hazrat Malik bin Dinar رحمة الله عليه is quoted to say by Ibn Abi Hatim رحمة الله عليه that a dinar (a currency unit) is called a dinar on the aspect of its being close to both *Din* (religion) and *Nar* (Arabic for 'fire'). This means that if obtained rightfully it is Din (that is like following the Din), whe,eas obtaining it unjustly brings one to the Nar (fire of Hell). *(Tafsir Ibn Kathir: Urdu vol. 1, pg. 423)*

28) Allah's decisions are related to our intentions

(The following legend has appeared in Sahih Bukhari at seven places).

Musnad of Ahmad mentions about Prophet صلى الله عليه وسلم saying that a person among the Bani Isra'il wanted to borrow one thousand dinars from another who asked to bring witness. The one who wanted to borrow said that Allah Witness was sufficient for them, to which the other agreed. So the money was borrowed and the payment deadline was fixed. The borrower afterwards traveled across sea, finished his job and wanted to return the money when the deadline approached. He came to the shore in order to look for a ship or boat to cross the sea and give the money back to the owner. When not being able to find any ship, he took a wooden slab, made it hollow from inside, and put the money to be returned in there along with a piece of note. He then sealed the opening and said in his heart to Allah Almighty, "O Allah! You know very well about my borrowing one thousand dinars from another person on Your witness and guarantee. I now want to return the amount as the deadline is approaching near, but am not able to find any means of transport through the sea. I therefore hand this money over to You and put it in the water on the presumption that You will make it reach the rightful owner." After making this *dua*, he put the piece of wood in the sea, and remained busy in looking for some vessel to cross the sea.

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On the other side, the person lending money came to the shore to look for the borrower when the deadline was over. When the day came to an end, and he saw no vessel coming towards the shore, he started going back. While returning, he saw a wooden slab floating towards the shore. He thought of taking the piece of wood along for a later use, instead of going back empty-handed. After reaching home, he tore the piece of wood apart in order to dry it for burning. Just then he found the coins placed inside the wood, which on counting came to the amount of exactly one thousand dinars. Along with the money, he also found and read the piece of note that the borrower kept in there.

One day, the person borrowing the money came back to the lender and offered his loan back. He also apologized for not returning it on time and told him about his inability to find any vessel for crossing the sea despite his extreme effort. He had brought the money back as soon as he was able to find the boat. Hearing this, the lender asked if the borrower had tried earlier to send the money through some other means. The borrower just repeated what he had said before. The lender refused to accept any more money from him saying that he had already received his amount encased in the piece of wood that the borrower had put in water with his trust on Allah. Allah Almighty made it reach the right person who got his total amount back. This is a qualified hadith. *(Tafsir Ibn Kathir: Urdu vol. 1, pg. 377)*

29) Admonitory consequences for breach of trust *(khiyanat)*

> Sayyidina Ibn Jareer رضی اللہ عنہ has quoted Prophet صلی اللہ علیہ وسلم saying: "I know the one amongst you who will come on the Day of Resurrection carrying a bleating goat. Such a man will ask for my intercession on his behalf by calling my name and I will tell him, 'I cannot help you with Allah, for I have conveyed (Allah's Message) to you.'
>
> I also recognize the one who will come carrying a grunting camel. Such a man will ask for intercession saying, 'O Muhammad صلی اللہ علیہ وسلم! O Muhammad صلی اللہ علیہ وسلم!' and I will say, 'I don't have anything for you with Allah, for I have already conveyed (Allah's Message).'

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I recognize the one as well who will come carrying a neighing horse. Such a man will also call me for intercession and I will reply, 'I have already conveyed (Allah's Message), I can not be of any help to you today.'

I also recognize the person who will come carrying the hides and will say, 'O Muhammad صلی اللہ علیہ وسلم! O Muhammad صلی اللہ علیہ وسلم!' I will say, 'I have no authority with Allah, for I have conveyed (Allah's Message) to you.'" *(Tafsir Ibn Kathir: Urdu vol. 1, pg. 473)*

30) Who are the wise people?

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ (سورۃ آل عمران: آیت ۱۹۰)

Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for the people of wisdom. (3: 190)

The verse is referring to the sky in its height and spaciousness and the earth in its expnse and density - the tremendous features the sky has of rotating planets and stagnant stars, and the exuberant features of earth such as seas, mountains, deserts, grass and plantation, animals, metals and various fruits of different tastes and scents. Are these manifestations from God not sufficient for men of understanding to bring them towards God? For more signs, one can see the alternation of day and night and their increase and decrease, and their becoming equal in length. All this represents complete miracles of the Mighty and All-Knowing Allah's absolute power. For this reason, it is mentioned in the end that these are the signs for the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who do not have sound comprehension. Allah said about the latter type that how many a signs in the heavens and earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him.

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Henceforth is a description of the qualities of the wisemen:

1) Those who remember Allah whether they are standing, sitting, or lying down on their sides.

Sahihain (Al-Bukhari and Muslim) recorded Sayyidina Imran bin Husayn رضی اللہ عنہ saying that the Messenger صلی اللہ علیہ وسلم of Allah said: "Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray while lying down." These people remember Allah in all situations, in their heart and speech and think deeply about the creation of heavens and the earth, contemplating about the signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator.

2) Hazrat Shaykh Sulayman Darani رحمۃ اللہ علیہ says, "Whatever thing I see after coming out of my home, I find a blessing of Allah in there for me which is also a source of admonition for me."

3) Hazrat Hasan Basri رحمۃ اللہ علیہ says, "To give way to thought and consideration for a moment is better than standing in prayer for the whole night."

4) Hazrat Fudhail رحمۃ اللہ علیہ quotes about Hazrat Hasan رحمۃ اللہ علیہ saying that, "Deep thought, consideration, and meditation is a mirror that would reflect to you your bad and good qualities."

5) Hazrat Sulayman bin Uyaynah رحمۃ اللہ علیہ states, "Meditation and consideration is like a light that would have its reflection upon your heart," and at times, he would recite the following verse:

إِذَا الْمَرْأُ كَانَتْ لَهُ فِكْرَةٌ
فَفِيْ كُلِّ شَيْءٍ لَّهُ عِبْرَةٌ

A person getting used to acumen and discernment, sees an admonition and sign in every thing."

6) Sayyidina Isa علیہ السلام says, "Fortunate is the one whose

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speech is limited to the *Dhikr* (remembrance) of Allah and advice, whereas his sight bears admonition and warnings."

7) Sayyidina Luqman عليه السلام has a quote full of wisdom: "Seclusion brings more thoughts about one's conclusion; and the more it increases, the more aware a person becomes of the paths leading him to Jannah (Paradise)."

8) Hazrat Wahab bin Mnnabah رحمة الله عليه said, "The more the meditation, the sharper the judgement and wit become - and having sharper wit would result in increase of knowledge, which in turn would increase the good deeds of a person."

9) Hazrat 'Umar bin Abdul Aziz رحمة الله عليه has said, "Using your tongue for the *Dhikr* (remembrance) of Allah is extremely good, and considering and meditating about the blessings of Allah is prime among prayers."

10) Hazrat Mughith Aswad رحمة الله عليه used to say while sitting in a gathering, "O People visit cemetery everyday so that you remember your death; and then visualize about your standing before Allah Almighty in a situation where a group of people is ordered to be sent to the Hell and another to the Paradise. Absorb your hearts in the scene, and consider your bodies present at the place of vision - see the Hell in front of you and feel its hammers and its firewalls before you." Saying this, he would start crying aloud until he would finally faint.

11) Hazrat Abdullah Ibn al-Mubarak رحمة الله عليه said, "A person met a monk at a graveyard as well as a dumpster and said to him, "O monk, you have two treasures at present - a treasure comprising of people is the graveyard, and a treasure comprising of money is the dumpster for putting trash and faeces."

12) Sayyidina Abdullah Ibn 'Umar رضی الله عنه would go to the ruins and would make a sound of grief and misery standing at some broken door, and then would say, "O ruined homes, where are your dwellers?" Giving reply

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himself, he would further say, "All have gone under the earth, all have drank the wine of mortality, only the existence of God is eternal."

13) Sayyidina Abdullah Ibn Abbas رضی اللہ عنہ has said. "Two *Rakahs* of prayer that are offered with due attention are better than spending the whole night in an inattentive prayer."

14) Hazrat Khwaja Hasan Basri رحمۃ اللہ علیہ says, "O son of Adam! Fill only one third of your stomach with food, the other third with water, and leave one third for the breaths in which you could think about the *Akhirah* (hereafter), your conclusion, and your actions and deeds." Some wise men have stated, "Looking at the things of this world without having admonition, has the effect of weakening the vision of heart."

15) Hazrat Bashr Hafi رحمۃ اللہ علیہ has said according to a narration, "If the people considered the majesty of Allah, they would never succumb to disobedience."

16) Hazrat Amir bin Qays رحمۃ اللہ علیہ said, "I have heard from many *Sahabah* (Holy Companions) رضی اللہ عنہم that the light of Imaan comes from contemplation, deep thought, and meditation."

17) Masih Ibn Maryam Sayyidina Isa علیہ السلام has said, "O son of Adam, O weak human! Wherever you are, be afraid of Allah Almighty; live in this world with humility and submission; make mosque your home; train your eyes to shedding tears; get your body used to having patience; make your heart thought-provoking, and do not worry today about tomorrow's sustenance."

18) Amīrul Mu'minīn *(Commander of the faithful)* Hazrat 'Umar Bin Abdul Aziz رحمۃ اللہ علیہ once started crying while sitting in a gathering of people. When asked why he was crying, he said, "I have thought deeply about this world and its pleasures and desires, and have found admonition in it. Having reached the conclusion, finally made my urges disappear. The fact of the matter is that there is admonition

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and advice, as well as a source of preaching in there for every person." *(Tafsir Ibn Kathir: Urdu vol. 1, pg. 492-493)*

31) A snake getting inside the sock of Prophet صلى الله عليه وسلم - the requirement of brushing our clothes before putting them on

Brush your clothes before wearing them, in order to avoid the possible danger of some hidden animal or insect inside. Prophet صلى الله عليه وسلم was once putting on his socks while he was in a jungle. After wearing one sock, when he was trying to put on the other, a crow suddenly snatched the sock, and then dropped it after taking it to a considerable height. With the sock hitting the ground from a height with force, a snake slipped from it outside. Seeing this, Prophet صلى الله عليه وسلم praised Allah Almighty and said, "Every Muslim should brush his clothes before putting them on." *(Tabarani, Ādāb-e-Zindagi: pg. 29-30)*

32) A prescribed way from the Prophet صلى الله عليه وسلم for wearing a shawl from Jannah (Paradise)

Sayyidina Abu Hurairah رضى الله عنه narrates that Prophet صلى الله عليه وسلم said, "Whoever consoles a woman that has lost her child, will be entered into Jannah (Paradise) and will be made to wear a shawl from Jannah." *(Tirmidhi, Ādāb-e-Zindagi: pg. 62)*

33) Advice is like a trust and should be given with sincerity - Prophet صلى الله عليه وسلم asking for advice on different occasions

Tirmidhi recorded Prophet صلى الله عليه وسلم saying that: "I have been instructed by Allah Almighty to welcome people, be benevolent towards them, and disregard their errors as much as fulfilling the *Faraidh* (Obligatory Acts)." Similarly, Quran mentions:

> So, pardon them, seek (Allah's) forgiveness for them, and consult them in the affairs. *(3: 159)*

The Messenger of Allah صلى الله عليه وسلم used to ask his Companions رضى الله عنهم for advice about various matters in

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order to comfort their hearts so that they actively implement the decision they reach. For instance, before the Battle of Badr, the Prophet صلى الله عليه وسلم asked his Companions رضى الله عنهم if Muslims should intercept the caravan (led by Aby Sufyan). They said: "O Messenger of Allah صلى الله عليه وسلم! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimad, we would march with you. We would never say what the Children of Isra'il said to Musa عليه السلام, 'So go, you and Your Lord, and fight you two, we are sitting right here.' Rather, we say, 'March forth and we shall march forth with you', and before you and to your right and left shall we fight." The Prophet صلى الله عليه وسلم also asked them for their opinion about where they should set up camp at Badr. Sayyidina Al-Mundhir bin Amr رضى الله عنه suggested moving ahead and camping in front of the enemy.

Concerning the Battle of Uhud, the Prophet صلى الله عليه وسلم asked the Companions رضى الله عنهم if they should fortify themselves in Al-Madinah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and He صلى الله عليه وسلم did so.

Prophet صلى الله عليه وسلم also took their advice on the Battle of Ahzab (the Trench) about conducting a peace treaty with some of the tribes (the Confederates), in return for giving them one-third of the fruits of Al-Madinah. However, Sayyidina S'ad bin Ubadah رضى الله عنه and Sayyidina S'ad bin Muadh رضى الله عنه rejected this offer and the Prophet صلى الله عليه وسلم went ahead with their advice.

The Prophet صلى الله عليه وسلم also asked them if they should attack the idolaters on the Day of Hudaybiyyah, and Sayyidina Abu Bakr رضى الله عنه disagreed by saying, "We did not come here to fight anyone. Rather, we came to perform 'Umrah." The Prophet صلى الله عليه وسلم agreed.

On the day of Ifk (i.e., the false accusation), the Prophet صلى الله عليه وسلم said to them, "O Muslims! Give me your advice about the men who falsely accused my wife

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(Sayyidah Ayishah رضی اللہ عنہا). By Allah, I never knew of any evil in my wife. And the man they accused along with her is the one, from whom I knew only his righteous conduct, by Allah!" The Prophet صلی اللہ علیہ وسلم asked Sayyidina Hazrat Ali رضی اللہ عنہ and Sayyidina Usamah رضی اللہ عنہ about divorcing Sayyidah Ayishah رضی اللہ عنہا.

In short, the Prophet صلی اللہ علیہ وسلم used to take advice from his Companions رضی اللہ عنہم about battles and other important matters. Ibn Majah recorded that Sayyidina Abu Hurairah رضی اللہ عنہ narrated the Prophet's صلی اللہ علیہ وسلم saying: "The one whom advice is sought, is entrusted, so he should give advice with sincerity." *(Ibn Majah)*

(Tafsir Ibn Kathir: Urdu vol. 1, pg. 473)

34) The winds also converse among themselves

Sayyidina Ibn Abbas رضی اللہ عنہ narrates that on the night during the Battle of Khandaq (the Trench), Eastern wind (wind from the East) came to the Northern wind (wind from the North) and said, "Let us go and help and the Prophet صلی اللہ علیہ وسلم." To this, the Northern wind replied that an independent and noble woman does not travel at night (hence, I will not go). As such, the wind that came to help the Prophet صلی اللہ علیہ وسلم was the Eastern wind. *(Hayatus Sahabah: vol. 3, pg. 622)*

35) Advice of Sayyidina Luqman علیہ السلام to his son

It is narrated from Sayyidina Hasan رضی اللہ عنہ in the 'Shabul Imān' of Baihāqi that Sayyidina Luqman said to his son: "O my dear son! I have lifted rocks, iron and every such heavy thing, but have not found anything weightier than a neighbor. And, I have tasted all the bitter things but have found nothing bitter than poverty and hardship. O son, never make an illiterate person your messenger or envoy. If you do not find any competent and wise person to represent yourself, then you become your own messenger.

"O son! Keep yourself away from telling lies, which is as delicious as meat from a bird. Even a small amount of lie is

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sufficient to burn a human being. O son! Attend the funerals and refrain from attending the wedding ceremonies, as attending of the funeral will remind you of *Akhirah* (hereafter), whereas attending the weddings will produce worldly desires in you. Do not eat at full stomach, as in such a case it would be better to feed that food to dogs instead of your eating it. Son, neither become so sweet that people swallow you, nor become bitter enough to be spit out." *(Hayatul Haywān: vol. 3, pg. 153)*

36) Hazrat Sufyan Suri's رحمة الله عليه letter creating empathy - Harūn Rasheed reading it and crying after every salah

Imam Ibn Balyan رحمة الله عليه and Ghazali رحمة الله عليه have stated that when Harūn Rasheed became the Caliph of Muslims, many *Ulama* (learned scholars) went to see and congratulate him but Hazrat Sufyan Suri رحمة الله عليه did not go in spite of his having long term relations with Harūn. Harūn Rasheed was deeply hurt from this and wrote a letter to Hazrat Sufiyan رحمة الله عليه with the following text:

"In the name of Allah, the Beneficent, the Merciful.

From Abdullah Harūn the Caliph of Muslims, to his brother Sufiyan Suri

After *Salam,* you know that Allah Almighty has trusted Mu'minīn (believers) with a feeling of goodwill and love that is devoid of any wants or needs. I therefore have established such love and unity with you that I cannot do away with now. Had Almighty Allah not put the loop of Caliphate around my neck, I would have loved to come to you myself even if I had to crawl. My getting on the seat of Caliph has made my other friends come to greet me. I have opened my treasuries for them and made my heart and their eyes happy. But you have not arrived despite my waiting eagerly for you. I am very pleased to invite you through this letter.

O Abu Abdullah, you know very well that it is desirable to visit a Mu'min (believer), hence I send this request to you to come and visit me as soon as possible."

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Harūn Rasheed gave the above mentioned letter to a person named Ibad Taliqani, asking him to deliver it in the hands of Sufyan Suri رحمۃاللہعلیہ himself, to hear his reply attentively, and to find out about his condition. Ibad says that, "I left for Kufa along with the letter and found Hazrat Sufyan رحمۃاللہعلیہ in the mosque. He stood up as soon as he saw me coming and said:

اَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ اَعُوْذُبِكَ اَللّٰهُمَّ مِنْ طَارِقٍ يَّطْرُقُ اِلَّا بِخَيْرٍ

'I seek refuge with Allah, the All-Hearing and All-Knowing, from the person who arrives in the night except that he brings some good to me.'"

Ibad says that, "As soon as I got off my horse, Hazrat Sufyan رحمۃ اللہعلیہ immediately stood up in prayer, although it was not a time for any prayer. I thereupon entered his assembly and said *salam* to everyone. But nobody answered me nor did they ask me to have a seat. Nobody even cared about casting a glance at me. The situation caused tremor in me, and I nervously threw the letter towards Hazrat Sufyan رحمۃ اللہ علیہ. Having seen the letter, Hazrat Sufyan رحمۃ اللہ علیہ became so scared like he had seen a snake. After a few moments, he picked up the letter with the help of his sleeve, and threw it towards a person sitting behind him, asking somebody else to read it and himself seeking Allah's refuge from handling anything touched by a tyrant.

"The letter was then opened and thereafter read with trembling hands by another person. The text of the letter caused Hazrat Sufyan رحمۃاللہعلیہ to smile in amazement. He then told the other person to write the reply at the back of the letter. One of the attendees asked Hazrat Sufyan رحمۃاللہعلیہ to get the reply written on a plain sheet of paper as it was going to the Caliph. To this Hazrat Sufyan refused by saying, 'No! Write the answer on the back of the letter; because, if he (the Caliph) has used his *halal* (lawful) earnings for this piece of paper, then he would be rewarded for that by Allah. Otherwise, if the piece of paper is from his *haram* (unlawful) income, Allah would soon punish

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him. Besides, nothing should remain with us that have been touched by a tyrant as this would bring corruption in our *Din* (religion).'"

Hazrat Sufyan رحمة الله عليه then dictated the reply as following:

"In the name of Allah, the most Beneficent, the Merciful.

From Sufyan رحمة الله عليه to a person, who lacks the sweetness of *Imān* (belief) and the light of Quran.

"After *Salam*, I am sending this letter to bring it to your knowledge that I have cut-off my religious relationship, that is, brotherhood and love with you. And do remember that you yourself have admitted in your letter about having favoured your friends abundantly with riches from the royal treasury. I, therefore, am a witness unto the fact that you have made a wrong use of the Muslim treasury, having spent it on your personal requirements without the permission of Muslims. Adding insult to injury, you have asked me as well to come to you, to which I will never agree. Having listened to your letter, I and all the attendees of my assembly will be there to testify against you in the Court of Almighty Allah , on the Day of Resurrection, about your spending the Muslims' assets on unworthy people.

"O Harūn! Would you care to find out if the learned ones, those in the service of Quran, orphans, widows, Muslim warriors, etc, approved that act of yours? According to me, you were required to get permission from all the deserving and undeserving. O Haroon, you now get yourself ready to answer about all this, as soon you will have to appear before Almighty Allah who is Just and Wise. Make your *Nafs* (self) afraid of Allah. It has accepted becoming a tyrant and a leader of oppressors, leaving behind the reading of Quran and the assemblies of *Ilm* (knowledge).

"O Harūn! You now sit on a throne and wear a silken dress, and have accumulated an army of people who oppress the public, whereas you do not carry out justice. Your army drink alcohol, and you castigate others. Your very same men perform robbery,

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and you amputate hands of innocent people. Your journeymen do mass murder, and you remain a silent observer. O Harūn, what would you do tomorrow on the Day of Judgment when a herald from Allah Almighty will cry for the appearance of tyrants and their accomplices? You will come forward with both of your hands tied to your neck and surrounded by your oppressive helpers, finally leading them towards the Hell. On that Day, you will look around for your good deeds, finding them in the scale pan of others; whereas your own scale pan will be full of bad deeds only, making you blind. You will see nothing but darkness everywhere. It is high time that you perform justice on your people, keeping yourself mindful that you will not sit on this throne forever. It will surely pass on to others. This fact itself is enough to make some people rectify and some others destroy themselves.

"Now listen attentively, never to write to me again. Even if you do write, do not ever expect any reply from me any more. *Wassalam.*"

After having finished dictating, Hazrat Sufyan رحمة الله عليه made the letter thrown towards the messenger, without stamping or touching it. The messenger (Ibad) says, "Listening to the content of the letter blew my mind, making the love of this world suddenly disappear from my heart. I thereafter came to the market of Kufa and cried, 'Is there anyone who would like to buy a person that is going towards Allah?' People started coming to me with *Dirhams* and *Dinars* (currency). I told them I did not need that. All I wanted was a gaberdine and a capote. People gave those things to me. I thereupon took my expensive dress off that I used to wear while going into the court of Harūn, and drove my horse away. Walking bareheaded, I reached at the door of Harūn Rasheed's court. People standing there made fun of me and then asked for Harūn's permission for my entry. As I went inside, Harūn Rasheed saw me and stood up immediately. He then cursed himself, lamenting about his destruction and my achievement, saying that he no more needed the material world. He then asked me right away about the reply. I as such threw the letter towards him in the same manner in which Hazrat Sufyan

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رحمة الله عليه made it thrown towards me. Harūn respectfully inclined, picked up the letter and started reading. His cheeks became wet with tears while reading the reply, until he started sobbing.

Seeing the condition of Harūn Rasheed, someone among the courtiers said, 'O *Amīrul Mu'minīn* (commander of the believers), how could Sufyan رحمة الله عليه dare to write such a letter to you? If you allow us, we can bring at once Sufyan رحمة الله عليه all tied-up to you, so he may be punished.' Harūn replied, 'O arrogant, and a slave of this world! Do not say anything to Sufyan رحمة الله عليه. Leave him as he is. By Allah, we got ourselves deceived by this material world and made us become unfortunate. My advice to you is that you go and sit in the assembly of Sufyan رحمة الله عليه from now on, as he is the only true follower of Prophet صلى الله عليه وسلم in the present time.'"

The messenger Ibad further says, "From then onwards, Harūn Rasheed remained in such a state that he used to hang on to that letter of Sufiyan رحمة الله عليه all the time, and would read it and cry immensely after every *salah* (prayer) until he passed away."

(Hayatul Haywān: vol. 3, pg. 266-269)

37) Every child is born on of Islam

Sayyidina Abu Hurairah رضى الله عنه narrates that Prophet صلى الله عليه وسلم said: "Every child is born with his nature (that is, Islam), and then is turned into a Jew, fire worshipper (*majusi*), or Christian by his parents." *(Sahih Al-Bukhari)*

Here, nature means the *Tauheed* (oneness) of Allah Almighty and The Exalted principles of Islam, as this religion is in true conformity with the human nature and common sense. The above hadith indicates that every child comes into this world being mindful of proper beliefs and acts. Appropriate training and correct education by parents develop these virtuous qualities, making the child a distinguished Muslim and a useful member of society. On the other hand, the same child develops corrupt thoughts and deeds with inaccurate training and brought-up in a bad society. As practically seen in our daily lives, children belonging to Muslim families go to Christian

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missionary schools or religious institutions belonging to other non-Muslims. They acquire the characteristics of those religions and societies, estranging them from valuable Islamic principles and acts. Parents are thus equally responsible for the spiritual and moral degradation of their children We, as such, should try to bring up our children according to the teachings of Islam in order for them to become good, useful and exemplary Muslims.

38) Sunnah of saying Adhān (call for prayer) and Iqamah in a newborn's ears

A Sunnah act after the birth of a child is to say *Adhān* (call for prayer) in his right ear and *iqamah* in his left ear. The *ahadith* in this respect are hereunder:

> Sayyidina Hasan Ibn Ali رضی اللہ عنہ narrates from Prophet صلی اللہ علیہ وسلم that, "A person who says Adhān in the right ear of his newborn and iqamah in the left, will keep the newborn safe from epilepsy." *(Sunan Baihiqi)*
>
> Sayyidina Ibn Abbas رضی اللہ عنہ narrates that Prophet صلی اللہ علیہ وسلم said Adhān in the right ear and iqamah in the left ear of Sayyidina Hasan Ibn Ali رضی اللہ عنہ on the day he was born.
>
> Sayyidina Abu Raf'i' رضی اللہ عنہ says that, "I saw Prophet صلی اللہ علیہ وسلم saying Adhān in the ear of Sayyidina Hasan Ibn Ali رضی اللہ عنہ when he was born to Sayyidah Fatima رضی اللہ عنہا." *(Abu Dawūd, Tirmidhi)*

Allamah Ibn Qayyim رحمۃ اللہ علیہ has stated that the wisdom behind Adhān and iqamah is that the very first voice that reaches the ears of newborn comprises of the words declaring the Greatness and Glory of Allah Almighty and the witness (*shahadah*) that a person uses to enter Islam. It is similar to infusing the child with the doctrine of Islam and the Greatness of Almighty Allah just after coming into this world. This sure has its impact on the heart and mind of the newborn, although he is as such not able to understand it then.

Another significance of this act is that Adhān makes the Shaytān run away, who is an eternal enemy of human beings. This causes

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the adversary to flee and not let him take control in very beginning.

Making a person hearing Adhān just after his birth and the offering of his *Salaatul Janazah* (funeral prayer) after his soul departs from this temporary world, indicates that the life in this world is as short as the gap between the call for prayer and the prayer itself. The humans thus get a reminder that their funeral prayer soon will follow the Adhān that they just heard after their birth. They should not waste time and prepare for their *Akhirah* (life hereafter) in the small period that lies in between, in order to save them from regret later on. Like somebody said in an Urdu verse:

> We came with the call for prayer, and departed with the funeral prayer
> Life is but a matter of few moments in between the two

Sunnah of Taḥnīk:

Tahnīk is the chewing of a date (fresh or dry), and inserting a small part of it with finger into the mouth of a newborn, rotating the finger slowly into right and left so that the chewed date reaches into whole mouth. Its being a *Sunnah* is evident from the following *ahadith*:

> Sayyidah Asma Bint Abu Bakr رضی الله عنها narrates that, "When I was pregnant with Abdullah bin Zubayr رضی الله عنه and the delivery date was close, I came to the city of Madinah (by doing hijrah) and stayed in Quba. Abdullah Ibn Zubayr رضی الله عنه was born over there, and I took him to the Prophet صلی الله علیه وسلم and placed him in his lap. Prophet صلی الله علیه وسلم called for a dry date, chewed it and put it in the mouth of Abdullah bin Zubayr رضی الله عنه. The first thing that thus entered his stomach was the saliva of Holy Prophet صلی الله علیه وسلم. After inserting the dry date into Abdullah's رضی الله عنه mouth, Prophet صلی الله علیه وسلم made dua for *Barakah* (blessings) for him." This was the first birth in Islam (after Hijrah). *(Al-Bukhari: vol. 2, pg. 575)*
>
> Sayyidina Abu Musa رضی الله عنه narrates that, "A boy was born to me; I took him to the Prophet صلی الله علیه وسلم, who

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> named him Ibrahim, chewed a date and put it on his palate. He صلى الله عليه وسلم then made dua for blessings for him, and then gave him back to me." *(Al-Bukhari: vol. 2, pg. 699)*

The wisdom in doing Tahnīk is explicit from the hadith number (1), the purpose being the acquiring of Barakah (blessings), like stated by Sayyidah Asma رضی الله عنها that the first thing that reached in the stomach of Sayyidina Abdullah Ibn Zubair رضی الله عنه, was the saliva of the Holy Prophet صلى الله عليه وسلم. *Subhanallah.*

39) A great honor

The Holy Prophet صلى الله عليه وسلم though not being among us today, his holy Sunnah is still there. Hence, some pious man should perform the Sunnah of Tahnīk for us. From the medical point of view also, Tahnīk is a beneficial act. The newborn's mouth is not readily open when he arrives into this world. The act of Tahnīk opens up the jaws and prepares the child to receive mother's milk. Besides this, the juice of dates is nourishing for the body as well.

40) Shaving the head of newborn

One of the requirements in Islam about the newly born child is to shave his head on the seventh day of his birth, and to give silver in charity to the needy, weight of silver being equal to that of the hair removed. This Sunnah is manifest from the following *ahadith*:

> Sayyidina Anas Bin Malik رضی الله عنه narrates that on the seventh day following the births of Sayyidina Hasan and Husain رضی الله عنهما, Prophet صلى الله عليه وسلم ordered for their heads to be shaved. Thus the hair on their heads was removed and silver equal to the weight of hair was given in charity. *(Tuhfatul Maudūd Ba Ihkamul Maulūd: pg. 58)*

> Sayyidina Muhammad bin Ali bin Husain رضی الله عنه narrates that Prophet صلى الله عليه وسلم slaughtered a goat on behalf of Sayyidina Husain رضی الله عنه for his *Aqeeqah* and said, "O Fatima رضی الله عنها! Shave the hair on his head, and give silver in charity that is equal to the hair in weight."

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Sayyidina Fatima رضی الله عنها when measured found the weight of hair to be equal to a Dirham or a little less.

Sayyidina Samrah bin Jundab رضی الله عنه narrates that Prophet صلی الله علیه وسلم said: "Every child is tied until his *Aqeeqah*. On the seventh day of his birth, a goat should be slaughtered on his behalf, his head be shaved and he should be named." *(Abu Dawūd, Tirmidhi, Nasai, Ibn Majah)*. The heads of either boy or girl should be shaved according to the doctrine of Islam, and silver equal to them in weight be given in charity. This is because, both the boy and the girl are a blessing from Allah Almighty, and the wisdom of shaving head lies for both of them. Care should be taken to shave the whole head of the baby and not do it in the wrong way of leaving some hair on the head, which is called *Qaza* in Arabic.

Sayyidina Abdullah Ibn Umar رضی الله عنه states that Prophet صلی الله علیه وسلم has forbidden from performing *Qaza*. *(Al-Bukhari, Muslim)*

The wisdom in the Sunnah of shaving head appears to be that the child's hair has become dirty in the mother's womb due to the filth present there. In addition, the hair present at birth is quite weak, and when removed is replaced by comparatively strong hair. Third, shaving massages and opens up the cells in the scalp, causing a good impact on the health. Besides, removing the hair on head improves the sight, hearing, smelling and thinking powers.

The other part of this Sunnah is to give silver in charity equal to the weight of the hair removed, the wisdom in this being that the poor and needy also join in to share the joy that accompanies the birth of the child. The happiness as such does not remain limited to a single home, but spreads to the other families as well. This charity is also a way of thanking Allah Almighty for the blessing that He gave in the form of child. *(Monthly Al-Mehmūd, February 2006, pg. 23)*

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41) I am looking only towards you, O Intercessor صلی اللہ علیہ وسلم for the sinners *(Urdu Poetry)*

I am not recovering with the help of medicines
Overcome by anxiety, I am not able to find rest anywhere

Nobody has understood what kind of pain
Medicines are never ever going to cure me

My treatment lies only in the vision of Madina before my eyes
I would like my sleeve to be wet with tears while in the Holy land

I wish I could prostrate in the Holy city
My life would be beautiful with the blessings from Heavens

I want to spend my rest of the life at his صلی اللہ علیہ وسلم abode
My grave should be in the place where my Prophet صلی اللہ علیہ وسلم is

The pain in my heart is a treasure often difficult to find
It is a reward from Allah in spite of my not being like this before

My days are restless; my nights are sleepless
There is no peace left for me, my memory is full of grief

I was born for affliction and want comfort
I am asking for something that is not in my destiny

I have his Holy personality صلی اللہ علیہ وسلم in my heart
No matter wherever I am looking, he صلی اللہ علیہ وسلم is in my thoughts

Ever since I have become crazy about you صلی اللہ علیہ وسلم, I remain secluded
I have no desire to talk to anyone now

This world is but a temporary abode, like a dream in a night
Trying to focus on it opened my eyes

Although not being worthy, I *(Thaqib)* want pardon for my sins
I am looking only towards you, O Intercessor صلی اللہ علیہ وسلم for the sinners

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42) Act like a Prophet عليه السلام while being a Saint

Hazrat Sulayman رحمة الله عليه Ibn Yasār is a famous *Muhaddith*. Once he camped in a jungle on his way to perform Hajj. His companions left for the city for some reason and he was alone in his camp. A beautiful woman came inside his tent and gestured to ask for something. As he tried to give her some food, she openly said that she wanted from him something that a woman wants from a man. She told him that he was young and she was beautiful, and it was perfect occasion for their getting pleasure from each other, no one else being there. As Hazrat Sulayman Ibn Yasār رحمة الله عليه heard that, he immediately understood that the Shaytaan had sent the woman to destroy the efforts of his whole life. He started crying due to fear of Almighty Allah. He cried to such an extent that the woman got embarrassed and left. Hazrat Sulayman Ibn Yasaar رحمة الله عليه thanked Almighty Allah for getting rid of the evil. Having slept at night, he dreamt Sayyidina Yusuf عليه السلام who congratulated him and said that, "While being a *Wali* (saint), you have acted like a *Nabi* (prophet)."

In the era of Hazrat Junayd Baghdadi رحمة الله عليه, there was a rich man whose wife was very beautiful. She was very proud of her beauty and elegant looks. Once while getting dressed, she said with arrogance and haughtiness to her husband that there was no man on earth who, having seen her, would not have a desire for her. The husband replied that he would not even suspect Junayd Baghdadi رحمة الله عليه caring about her. Hearing this, she asked for his permission to test the piety of Junayd Baghdadi رحمة الله عليه. The husband allowed her. The woman came all dressed up to Hazrat Junayd Baghdadi رحمة الله عليه, and unveiled herself on the pretext of asking a question of *fiqh*. As Junayd Baghdadi رحمة الله عليه saw her, he loudly mentioned Allah's name. The name got absorbed into the woman's heart. The condition of her heart changed at once, and she came back home leaving behind all her pride and vanity. The days and nights of her life changed totally. She would spend her whole day reciting the Holy Quran, and her whole night standing on the prayer rug. Her cheeks would flood with tears due to Allah's fear and love. Her husband used

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to say, "What harm did I bring to Junayd Baghdadi رحمة الله عليه that he made my wife ascetic, leaving her of no use to me."

43) Casting lustful glances deprives a person of the ability to do virtuous deeds

Hazrat Shaikhul Hadith Maulana Muhammad Zakariyya رحمة الله عليه used to say, "Casting of lecherous glances is a fatal disease. I have experienced this with many of my friends. In the beginning of starting Dhikr and Shughl, there is a feeling of enjoyment and enthusiasm; but due to casting of lewd glances, the sweetness and enjoyment in the prayers and devotion start disappearing, even slowly leading to abstaining from prayers." *(Āp Bīti: 6/418)*

For example, a healthy young man afflicted with long-term fever becomes so weak and meagre, finding it difficult even to walk or do anything besides lying down in the bed all the time. Similarly, a person afflicted with the disease of casting obscene glances, becomes weak internally. Doing an act of virtue seems difficult to him. In other words, he loses the ability to perform good deeds. Even when making intention for doing a virtuous act, he is not able to keep his intention intact. Like an Urdu poet said:

> We were ready to salah (offer prayer) after hearing about the Virgins of Paradise
> But looking at the maidens of this world, changed our intention

44) Casting lustful glances weakens the memory

Hadhrat Maulana Khalil Ahmad Saharan Puri رحمة الله عليه used to say that casting of lustful glances towards *na-mahram* women or young boys weakens the memory. To testify this, there is sufficient proof that Huffaz (those who commit Quran to memory) in the habit of casting lewd glances find it difficult to retain their stages (manzil) in memory. Moreover, those who are in the phase of memorizing find it a problem to remember their lesson. Hazrat Imam Shafa'ī رحمة الله عليه when complained about his poor memory before his teacher Imam Wakī' رحمة الله عليه, the teacher advised him to stay away from sins. Imam Shafa'ī رحمة الله

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عليه expressed this in the following verses:

شَكَوْتُ اِلٰى وَكِيْعٍ سُوْءَ حِفْظِىْ
فَاَوْصَانِىْ اِلٰى تَرْكِ الْمَعَاصِىْ
فَاِنَّ الْعِلْمَ نُوْرٌ مِّنْ اِلٰهِىْ
وَنُوْرُ اللّٰهِ لَا يُعْطٰى لِعَاصِىْ

"I complained before Imam Wakī' رحمة الله عليه about my weak memory and he said: 'O student, refrain from sins as *Ilm* (knowledge) is Allah's *nūr* (light) and it is not bestowed upon a sinner.'"

45) A legend arresting the heart and mind

According to a saying, a mimic used to come visit Aurangzeb Alamgir رحمة الله عليه hiding under false semblances. Aurangzeb, being a wise and experienced person ruling a big country, would recognize him instantly and mention his name immediately. This would make the mimic fail every time he tried to play this trick on Alamgir رحمة الله عليه. He felt frustrated and finally gave up for some time. After a couple of years a rumor spread in the city about the arrival of a saint, who was committed to worship in seclusion on the peak of a particular mountain. The saint did not like to meet people and accepted to see only few extremely lucky persons. Besides, he completely avoided the worldly matters.

Aurangzeb رحمة الله عليه being a trainee of Hazrat Mujaddid Alf Thani's رحمة الله عليه movement, and being fond of following the holy Sunnahs of Prophet صلى الله عليه وسلم, was not eligible enough to believe in just anybody. He chose to ignore the saint in spite of his attendees and retinues mentioning about him numerous times, as they wanted him to go and take the blessings of the saint. After their continuous pursuance, he gave in saying that there seemed to be no harm in visiting a pious and secluded servant of God. The king went to see him, sat in front of him in respect, and asked for *dua* (prayers and blessings). He then presented a gift, which the saint refused to accept. As the king

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was departing, the saint stood up, bowed in submission and said, "Your majes y did not recognize me. I'm the mimic who came to play tricks on you several times, but could not deceive your Honor." The king agreed and said, "You are right, I did not recognize you this time. But tell me something - when I offered a big amount of money (the reason for which you used to play mimickers), why did you not accept it?" The mimic replied, "Your Honor, it is not the tradition of the entity I was mimickering. I sat there trying to mimic the saints who are not in the habit of accepting money from the rulers, as such I felt ashamed of accepting your gift of money."

This legend casts a blow on the heart and mind. When a mimic can really care about following in the traditions of the person he is mimicking, it is a tragedy that serious and respectable persons are not following in the footsteps of the Prophets عليهم السلام and not accepting to imitate their traditions and habits. The purpose of narrating the above legend was not to have fun, but to explain a fact in a simple way. Whether we are preachers, inviter towards the *dīn*, representatives or interpreters of *dīn*, we should always keep in mind the fact that we have obtained the *dīn* (religion) from the Prophets عليهم السلام, without whom we would have nothing.

46) Why a woman cannot give Adhān (call for prayers)

Although a woman's voice is not included in *satr* (something required to be hidden), and she can talk to a *non-mahram* man in person or on phone as the need arises, but it is also a fact that her voice is attractive for men. That is why *Fuqha* (learned scholars in Islam) have forbidden a woman to give *Adhān* (call for prayer). As the Adhān usually requires a melodious voice, it can be a source of creating fitna (mischief). This is evident from the fact that a radio announcer has numerous unseen admirers. The magic of sweet voice has its own effect, which is why it is required to talk to a non-mahram in appropriate tone. Those women, who do shopping, business and other transactions themselves, are often in the face of danger. It is advisable for them to be careful while dealing with different types of men they come across such as, shopkeepers, tailors, jewelers, dyers, physicians, etc. Men are

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ready beforehand to charm and fascinate the women, and take advantage of their relaxed attitude. A jeweler's job for example is relates to ornaments. Many women when buying rings and bangles, ask the jewelers to help them put it on their hands. Moreover, they do not mind giving their hands in the hands of the jewelers. Like an Urdu poet said:

> The ease I found in achieving my goals, changed the dry days of my life
>
> When your hand came in my hand, the path of my life became illuminated

A woman should tell a physician about the condition of her bodily disease in a reasonable style in order to avoid creating a disease in heart. There are instances of many physicians becoming lovesick while treating the physical illness of their female patients.

Some people do not mind getting a male teacher or tutor for their young daughters, which shows adverse consequences later on. It is always dangerous to take the laws of shariah very lightly. When a female student gets the opportunity to sit and talk to a male teacher, Shaytān (satan) advises them to try to find out more about each other's personality besides reading the books. The doors to open their personal lives to each other can always lead toward unlawful relationships. Tuition gives rise to tension as such.

Even the men should have a careful attitude while talking to a female. Allamah Juzri رحمۃاللہ علیہ has stated:

نَهٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّخْضَعَ الرَّجُلُ بِغَيْرِ امْرَأَةٍ اَنْ يَّلِيْنَ لَهَا بِالْقَوْلِ بِمَا يَطْمَعُهَا مِنْهُ (النهايه)

> "Prophet صلی اللہ علیہ وسلم has forbidden a man to talk in a soft manner to any woman except his wife in order to prevent the other woman from getting attracted towards the man." *(An Nihaya)*

Some females make it a point to work together with men due to financial needs. It is a pretty easy matter for the Shaytān to get them involved in *zina* (adultery). More often than not, they lose

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their virginity to their bosses or to the co-workers in the office. Men usually create a situation compelling a female to get involved in sin. A boss, for example, can be a source of scare and harassment for a female subordinate by ruining her report, etc. Another man comes as a savior and the female soon finds her caught up in his trap. The women working in offices largely come through such unpleasant situations. However, not everyone is alike. Those female workers often succeed in saving their honor and prestige who are reserved, not like to trust men in general or discuss their personal lives with others, avoid loose talk, and remain busy only with their own work.

Talking to a non-mahram is one of the biggest causes leading toward adultery. That is why the Holy Quran has ordered women that in case necessity for talking to a non-mahram man arises, they should not use soft and complaisant tones, nor should they talk with sophisticated manners and words. Almighty Allah says in Quran:

يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيۡتُنَّ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ٣٢

> So, do not be too soft in your speech, lest someone having disease in his heart should develop fancies (about you); and do speak with appropriate words. (33: 32)

Even talking from behind a curtain, a woman should not let her voice to be sweet and attractive, but use a dry manner instead. She should totally avoid any equivocal statements or words arising lust in the hearts of men. A non-mahram man should never be conversed with softness in style; rather, use of simple, plain and curt statements would be appropriate in order to discourage the man from making further moves.

Making it a habit to do unhesitant talk with a non-mahram leads to

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further development, that is, arising desire to see each other. The evidence comes from the Holy Quran that although the number of Prophets that came into this world is around one lac twenty four thousand, none of them expressed a desire to see Allah Almighty in this world, except Sayyidina Musa عليه السلام, who said:

رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَ

"My Lord, show (Yourself) to me that I may look at You." (7: 143)

Commentators of Quran have stated that since Sayyidina Musa عليه السلام used to go to Mount of Sinai to talk to Almighty Allah, hence being *Kaleemullah*, he developed a keen interest in seeing his true beloved. This proves that one thing leads to another. after surpassing the stage of talking, comes the turn to look at and then see each other in person. The heart then says:

> Neither you are God, nor is my love similar to that of the angels
> Both of us are humans, why should we see each other behind veil.

Moreover, when the veil is removed, mixing up and meetings take over, leading to nothing but disgrace and, humiliation.

47) Three big disadvantages of casting lustful glances

Lustful glances lead to a flood of lascivious desires inside the heart, which carries the person away. This causes three big disadvantages:

> Lewd glances create a picture of a fictitious idol, occupying mind with images of pretty faces. Although the person is well aware of the fact that he cannot have access to those faces, still he likes to enjoy himself by imagining about them in solitude Not only this, but at times he talks to those beloved for hours in his imagination. The matter goes to such an extent that:

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As if, you are with me
When nobody else is there

Besides, lustful glances lead to Shaytān (sàtan) occupying the mind of that person, which makes him do evil acts in haste. Like a desolate and empty place affected by windstorm, this person's heart gets affected by Shaytān. Devil presents before his imagination an ornamental picture of the pretty face that he cast his eyes on, keeping him occupied in whims and fancies. The very thing is termed as sensuality, carnality and lasciviousness. Almighty Allah says:

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾ (سورہ کہف: آیت ۲۸)

And do not obey the one whose heart We have made heedless of Our remembrance, and who has followed his desire and whose behavior has exceeded the limits. (18:28)

Without getting rid of the imaginary idols, neither the sweetness of *Iman* (belief) nor achieving closeness to Allah is possible. Like a poet said:

Break the idols whether they are of thoughts or of stones.

Another disadvantage of lustful glance is the detachment of human mind and soul, which makes him forget about where his real benefit lies. In spite of having a beautiful, pious and faithful wife at home, the heart of such a person does not go towards her. The wife does not appeal to his senses. He likes to quarrel with her on petty issues, creating an atmosphere of disharmony in the home. Whereas the same person looks at other unveiled women like a hunting dog looks at its prey. At times, he even feels distracted from his work. In case he is a student, anything but studies would seem attractive. If he is a merchant, he would feel tired of doing business. Such a person would remain deprived of peaceful sleep in spite of lying down for hours.

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To others he may appear to be asleep, whereas in reality he is lost in fanciful assumption of his imaginary beloved.

The third big handicap of casting lecherous glances is the heart becoming destitute of differentiating between truth and falsehood, *Sunnah* and *bidah* (innovations). Power of vision is lost, leading to deprivation from the meaning and knowledge of *dīn*. A sin no more remains a sin. Shaytān creates doubts in the heart about the religion itself. Misapprehensions arise about the pious and religious personalities, even creating despise for people with religious appearance. Such a person considers himself righteous though in fact being a follower of falsehood. Finally, after losing *imān*, he leaves the world for hell. May Allah protect us all. *Āmīn*.

48) A special reward for refraining from lascivious glances

Whoever protects his eyes from sin, will get two rewards in the *Akhirah*:

He will enjoy a sight of Almighty Allah for every time he saved his eyes from sin.

His eyes will not cry on the Day of Judgment.

It comes in the hadith that the Holy Prophet صلی اللہ علیہ وسلم said: "Every eye will weep on the Day of Judgment except the following:

one that keeps from seeing the things made haram by Allah the eye that keeps awake in the path of Allah, and the eye that cries due to the fear of Allah, though it sheds a tear as small in size as the head of a fly."

49) The strange biography of Hazrat Abdullah Ibn Mubarak رحمۃ اللہ علیہ

The legend of Hazrat Abdullah Ibn Mubarak's رحمۃ اللہ علیہ father

Long ago, there lived in the city of Hiraan a Turkish merchant who was very wealthy. He owned big gardens of grapes, pomegranates and apples, magnificent mansions, huge amounts

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of money, and other luxuries. People used to envy his life, but he himself remained in extreme distress day and night consulting his friends and relatives, not being able to find a solution to the problem he was facing.

The cause of distress was his inability to find a proper match for his young, beautiful daughter, who was also pious, disciplined, skilled and talented, as well as knowledgeable.

Because of all the admirable qualities she had, he was getting many proposals for her from many families. The reason everybody seemed to be interested in his daughter was not only his belonging to a noble, eminent and rich family, but also his piety and good behavior. Despite getting numerous marriage offers for her, he was not able to satisfy himself. He refused proposals even from rich and prestigious families, in search for a suitable partner for the girl.

The virtue of Hazrat Mubarak رحمة الله عليه

A man named Mubarak, who was very pious and religious, was looking after one of the gardens belonging to this merchant. The merchant respected and trusted him in all matters.

One day the merchant went to his garden by chance. Mubarak, who was working over there, came instantly towards him, greeted him and started talking. After talking for some time, the owner of the garden asked Mubarak to go and pick a sweet pomegranate for him. Mubarak brought a pleasant pomegranate for him. The owner when tried to taste it, found it very sour. This made him angry and he reproved by saying that after having worked for such a long period, Mubarak should have known by then which tree bore sweet fruit. Mubarak replied by saying that how could he have known, as his duty was only to look after the garden and not to taste the fruits.

The answer from Mubarak pleased the owner, making him realize his conscientiousness. The man seemed to be an angel to him, and he felt a desire for keeping him in his company all the time to get his advices and gain from his virtue and piety.

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Having thought all this, the owner asked Mubarak to follow him to his residence and stay over there with him, suggesting appointing someone else to look after the garden. Mubarak agreed without hesitation and started living with him. The owner liked to sit in his good company and listen to his religious talks.

One day, Mubarak noticed the owner in deep thought and asked about his worry. The owner, who was as such waiting for the question, started explaining everything to him. He told about the numerous proposals he had for his daughters and his inability to select one from among them. Mubarak agreed that the presence of a daughter of marriageable age is a cause of worry for the parents. A suitable match would keep her happy for life, whereas a bad husband could be a source of torment forever. The owner asked for his advice, to which Mubarak said that the matter though being demanding was not worthy of losing health and peace of mind over it. "We being Muslims, by the grace of Allah, should be following the holy traditions of the Prophet صلی اللہ علیہ وسلم in all respects. Whenever followed, the life pattern of holy Prophet صلی اللہ علیہ وسلم would only bring goodness for us," Mubarak said with full trust.

"What should I do then in the light of the tradition of Prophet صلی اللہ علیہ وسلم? The owner asked him, further adding that, "No wonder turning away from the holy traditions would only bring disgrace to anyone."

"Well, as far as people from before Islam were concerned, they would only look for honor, fame and noble families. Jews aspired for wealth, and Christians would go for good looks and beauty. But we Muslims have been reminded by our beloved Prophet صلی اللہ علیہ وسلم to always look for piety and virtue when accepting a proposal", said Mubarak. The owner jumped in happiness and said, "Brother Mubarak! By Allah, you have dissolved all my anxiety. I'm without any worries now."

Mubarak's marriage

The merchant went happily to his wife and told her everything. She was also pleased to hear about Mubarak's advice and praised his virtue and wisdom. The merchant finding the

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appropriate match and asked her, "Why should we then not give our beloved daughter in the marriage to Mubarak himself?"

"What? Do you suggest of giving our daughter to a servant of our home and a slave? What would the people say about us?" the wife shouted in anguish.

"So what if he is a servant? Our beloved Prophet صلی اللہ علیہ وسلم has emphasized upon us to look for piety and virtue. By Allah, looking with this criterion in the whole city of Hiraan, I do not find any man more virtuous and religious than Mubarak. He is really a very wise and honest man. If we consider our beloved Prophet صلی اللہ علیہ وسلم true and worthy of following, we should not hesitate in giving our darling daughter in marriage to Mubarak. We would in fact deny our Prophet's صلی اللہ علیہ وسلم advice by our action in case we do not do like this", the Turkish merchant said with full satisfaction and conviction.

Looking at the determination of her husband, and hearing his to the point and solemn argument, the wife also approved his idea with confidence. The beautiful daughter of a rich man of Hiraan was thus married to a poor man having neither any money nor home, who did not even belong to a high-class family. The only treasure he had was of Islam and faith, virtue and piety. The girl who was proposed by the elites and nobles of Hiraan finally became the wife of a person whose virtue and fear of God surpassed the wealth and nobility of others.

Birth of Hazrat Abdullah Ibn Mubarak رحمۃ اللہ علیہ

After their marriage, both husband and wife started living happily together. Just like Mubarak, his wife was also one of his kind. Allah soon blessed them with a beautiful son. Both the parents were very happy and named the boy Abdullah, who truly came up to his name. This Abdullah was the one who later became famous for his knowledge and piety in the whole world. He was the scholar of East and West, and was a living symbol of Islam. People like Abdur Rehman Bin Mehdi رحمۃ اللہ علیہ and Imam Ahmad Bin Hambal رحمۃ اللہ علیہ were among his students.

After some time, the Turkish merchant passed away and a large

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portion of his wealth came up to Hazrat Abdullah's رحمة الله عليه father Hazrat Mubarak رحمة الله عليه share. He spent all this wealth on Hazrat Abdullah's رحمة الله عليه education. By the grace of Allah, Hazrat Abdullah رحمة الله عليه later became the Imam of Hadith.

Homeland

Hazrat Abdullah's homeland was Marwa and that is why he was known as Marwazi. Marwa is an old city of Muslims in Khurasan. At one time, it was prevailed by Islamic education and piety. Many big scholars and saints who served Allah's *dīn* and *Ahadit*h of Prophet صلى الله عليه وسلم were born in that city.

Early life

The pious parents left no effort in the education of Abdullah Ibn Mubarak رحمة الله عليه. He remained under love and affection and was educated about religion, morality, piety and goodness, Quran and Ahadith. The parents themselves holding good moral values wanted their son to be one of the best among humans.

However, they did not see success in the beginning. Abdullah adopted carefree attitude in his childhood, remaining busy day and night in playing, listening to music, having fun with friends, and getting into other bad habits. As he grew up, he also started drinking alcohol in the overnight sittings with his friends, laying musical instruments, singing songs, etc.

Allah's mercy caught hold of Abdullah's hand

Looking at his detestable activities, Abdullah's parents remained very much under distress. There was no meaning left for them in life anymore, and they were grieved and repine over the state of their son. They had done everything possible to bring him to the right path, but it seemed to be out of their capacity. They used to give charity and would cry before Allah, praying to Him to give guidance and righteousness to their son. One night it so happened that while Abdullah was sitting among the circle of his friends drinking alcohol and listening to music, he ell asleep. In his dream, he saw a big garden with a bird sitting on a branch

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of a tree, chanting and reciting the following Ayah of Quran:

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ

(سورہ حدید: آیت ۱۶)

> Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allah (57: 16)

"Hazrat Abdullah woke up in bewilderment, with the following statement on his tongue: "O Allah, the time has come." He threw away the wine bottles, broke the musical instruments, tore the colorful garments, took a shower, and made *taubah* (repentence) before Allah with the intention of not showing disobedience to Him anymore. He never went close to bad deeds again, and became pure as if he had never done any sin before. Allah helps those who help themselves. If a man repents before Allah with the depth of his heart, Allah helps such a person in showing him the right path. Treading the path of righteousness becomes easy for him, whereas following the path of sins becomes as difficult for such a person as jumping in a flaming fire. Hence, a person should never feel disappointed in Allah.

There was a time when Abdullah was leading an abominable life in the disobedience of Allah and His Prophet صلی اللہ علیہ وسلم. However, when he repented, and made promise to Allah never to go near sins again, Allah's mercy caught hold of his hand and put him on the right path. He then turned into so pious a man, that religious scholars of all times have accepted him as their leader. He was termed as the Imam of Hadith, and until now the world benefits from his devoutness and knowledge.

The era of Hazrat Abdullah رحمۃ اللہ علیہ

Hazrat Abdullah رحمۃ اللہ علیہ was born in 118 Hijri and died in 181 Hijri (after migration). Knowledge in different fields was not available in an arranged format in that time. There were no scientific developments or arts. There were no schools, colleges or universities. Only there were religious scholars at different

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places, who were experts in Quran and Hadith and had deep knowledge of religion. They taught Allah's *dīn* to others without asking any fees. Students from far away places used to travel to them, remain in their company, and used to try to learn from them. The knowledge in that era was not a source of making money or finding jobs. People liked to gain knowledge to satisfy their thirst. They would spend their own money for not only learning but also teaching it to others. Teaching knowledge of *dīn* (divine law) to others was a religious duty for them.

Those people knew well enough that to obtain the knowledge of dīn and to convey it to others is an obligation upon Muslims, and is one of the best acts in the eyes of Allah. A person should not only gain *Ilm* (knowledge) himself to come out of the darkness of ignorance, but also try to make others follow the light of *Ilm*. He should learn and teach Allah's dīn to others for only Allah's sake, and not ask anything from the people. They would as such keep their intentions pure for this purpose, only to please Allah Almighty.

Although people used to learn Quran, Hadith, fiqh (Islamic Jurisprudence), literature, poetry and grammar in those days, knowledge of Hadith gained special devotion and concentration. Collecting Ahadith, finding out about them, trying to understand their meaning, and memorize them was the center of attraction for many people. It was supposed to be a job of great worth, and it is of no doubt that it was the biggest achievement of that era.

Hadith

Whatever was said or done by our beloved Prophet صلی اللہ علیہ وسلم in his life, and was seen, heard, memorized and acted upon by the holy Companions *(Sahabah)* رضی اللہ عنہم, became known as Hadith. Sahabah رضی اللہ عنہم had spread to different cities for the preaching of *dīn* or for doing *Jihad* (holy war) in the path of Allah. Hence, those who were looking for ahadith would try to reach the Sahabah by finding out about their addresses and then traveling to far away places. They would hear ahadith from them, write them, and memorize them. Such persons, who saw

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and came in touch with Sahabah, are called *Tabi'in.*

After the Sahabah رضی اللہ عنہم left this world, then came the era of Tabi'in, who not only learned the ahadith from the holy Sahabah رضی اللہ عنہم themselves, but also saw them in person. The lives of Tabi'in were true depictions of Ahadith of holy Prophet صلی اللہ علیہ وسلم. They were spread among different countries and cities, lighting the candle of knowledge everywhere. The ardent seekers of Ahadith would travel to far away places to comfort their eyes with the sight of Tabi'in, to hear ahadith from them and to spread it to others. Such people are called *Taba' Tabi'in.*

Fiqh

Tabi'in and Taba' Tabi'in spent their whole lives in understanding the delicacies of Quran and Hadith, and in acquiring its deep knowledge. However, not all the matters related to our daily lives have explicit explanation in Quran and Hadith. There are only basic principles given in there. Hence, a big achievement of the people of early eras was to format the knowledge anew in order to make easy the following of Quran and Hadith.

There are numerous wants of our lives. At every step we need to find out the commands of Allah and His Prophet صلی اللہ علیہ وسلم, the laws of Shariah (divine law), and the matters that are according to or against Islam. The predecessors in Islam deduced laws of Shariah (divine law) from Quran and Ahadith and collected them in books in detail by keeping in mind all our needs. This knowledge is called *Fiqh* (Islamic Jurisprudence), which means "understanding". The knowledge of *Fiqh* (Islamic Jurisprudence) is so called because it is a matter of great understanding to extract rules from Quran and Hadith for each and every matter of life by comprehending their motive and intention. And in depth, knowledge and understanding is required for the purpose. Those who learn *fiqh* (Islamic Jurisprudence) and find out laws from Quran and Hadith are called *Faqih.*

We are very much in debt to those predecessors of those days. It is the result of great efforts made on their part that knowledge of

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dīn has become easy for us in every aspect of life. We can follow the commands of Almighty Allah and His Prophet صلی اللہ علیہ وسلم with much ease and comfort and spend a life in subjugation to the will of Allah. Forever Muslims will be able to take benefit from their hard work and attempt to lead successful lives in this world and the Hereafter. For this we will remain obliged to them, appreciate them, and feel proud of them.

Tears of happiness in the eyes of Mubarak رحمۃ اللہ علیہ

Marwa, the city of Hazrat Abdullah رحمۃ اللہ علیہ, was famous for knowledge of *dīn* (divine law). Numerous scholars gathered over there and knowledge existed everywhere. In addition, it was the wish of Abdullah's رحمۃ اللہ علیہ parents that their son reaches the heights of *Ilm* (religious knowledge). Therefore, they gave special attention to his teaching and training from the very beginning. However, in fact he became fond of acquiring knowledge during his adulthood. In a blessed moment, Allah Almighty gave him opportunity to repent from sins and a revolution came into his life. Leaving behind everything, he devoted himself to the obtaining of religious knowledge. His love for knowledge exceeded to such an extent that he spent everything he had in the path of seeking *Ilm* (religious knowledge).

Once, his father gave him fifty thousand dirhams for doing business. Hazrat Abdullah رحمۃ اللہ علیہ took the money and left on his journey. He traveled to far off places, saw great scholars and learned from them, collected a huge account of ahadith before returning home.

Hearing of his arrival, Hazrat Mubarak رحمۃ اللہ علیہ went to welcome him. He asked, "How was the business trip son? How much did you earn?" Hazrat Abdullah رحمۃ اللہ علیہ replied seriously, "Dad, I thank Allah for my huge earnings. People invest in businesses that yield profit only in this world. But I have invested my money in a business which would yield in both the worlds." Hazrat Mubarak رحمۃ اللہ علیہ was extremely pleased to hear this from his son. He then asked, "What is the business that would reward you in both the worlds? Do tell me, what have you earned?" Hazrat Abdullah رحمۃ اللہ علیہ pointed towards the records of ahadith and said, "This is the

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treasure that would benefit me in both the worlds - knowledge from the beloved Prophet صلی اللہ علیہ وسلم. I have spent all my money in acquiring it."

Hazrat Mubarak's face glowed with pleasure. Tears of happiness started floating in his eyes. He rose up, hugged his son, prayed for him, and thanked Allah Almighty. He took his son home, gave him an additional amount of thirty thousand dirhams and said, "Son, take this money. You can make up for any deficiency left in your successful business with this amount. May Almighty Allah bless your business and reward you immensely with its profits in both the worlds." *(Āmīn)*.

Travel for gaining knowledge

Hazrat Abdullah رحمۃ اللہ علیہ traveled far away places to collect ahadith of Prophet صلی اللہ علیہ وسلم. Whenever he came to hear of any great scholar (*Ālim*), he used to try to reach that place, and would try to collect the pearls of ahadith from him. Syria, Egypt, Kufa, Basra, Yemen and Hijaz were some of the places traversed by him in the love for knowledge. He bore many pains for this purpose. Travel was not easy as there were no speedy vehicles and transport available in those days. People would either take the journey on foot or on the backs of camels or mules. It would take months to reach from one place to another. However, the difficulties in journey never stopped Hazrat Abdullah رحمۃ اللہ علیہ from covering large distances. He reached all the big and prominent scholars of his time and quenched his thirst from those springs of knowledge. Imam Ahmad Bin Hambal رحمۃ اللہ علیہ, a famous student of him says, "There was no one in his time who travelled more in search of knowledge of dīn than Hazrat Abdullah رحمۃ اللہ علیہ."

Hazrat Abdullah himself states that he had learned from four thousand teachers. Obviously, those four thousand teachers could not have been at a single place. He must have traveled long distances by taking great pains in order to reach them. Once someone asked him that for how long would he keep on learning, and he replied, "Until my death. Maybe I hadn't come

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across some information yet that might be useful for me."

Famous teachers

Some of Hazrat Abdullah's teachers were very famous, and it is no wonder true that to bring him to such a distinguished level, the pure intentions, efforts and company of those teachers played a very important part. From among all his teachers, he loved Imam Abu Hanifa رحمة الله عليه the most. In addition, the fact is that he learned from him a lot. Fiqh was a special subject of Imam Abu Hanifa رحمة الله عليه, and Hazrat Abdullah رحمة الله عليه gained extensive expertise in Fiqh in his company. Imam Malik رحمة الله عليه used to call him "Faqih of Khurasan". One of his teachers was Hazrat Sufyan Suri رحمة الله عليه, from whose association he gained much. He used to say himself, "Had Allah Almighty not given me ample opportunity to learn from Imam Abu Hanifa رحمة الله عليه and Hazrat Sufyan Suri رحمة الله عليه, I would have been like ordinary peoples."

After the death of Imam Abu Hanifa رحمة الله عليه, Hazrat Abdullah رحمة الله عليه went to Madina and remained in the company of Imam Malik رحمة الله عليه. Imam Malik رحمة الله عليه used to acknowledge Hazrat Abdullah very much and he respected Imam Malik رحمة الله عليه a great deal. Besides them, he had many other well-known teachers from whom he acquired a lot.

Fondness for Hadith

Although Hazrat Abdullah was well versed in many fields of knowledge, he had special interest in Hadith. He had great enthusiasm for learning, memorizing and collecting *Ahadith*, and due to the blessing of this fondness, he became Imam of Hadith. Whatever time was spared from *Hajj* (Pilgrimage), *Jihad*, and *Ibadah* (worship), he spent it on learning *Ahadith*. Sometimes it happened that he remained inside his home for long periods. Once someone asked if he did not feel bore by always remaining inside the home, and he replied in astonishment, "What an amazing question! When I'm in the company of beloved Prophet صلى الله عليه وسلم and Sahabah (Companions) رضى الله عنهم all the time, how could I feel bored?" At times, when the discussion about

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Hadith would commence in the night, he would keep himself awake for the whole night. Ali Ibn Hasan رحمۃ اللہ علیہ, who was a great Alim of his time, narrates that once he was with Hazrat Abdullah رحمۃ اللہ علیہ and they were coming out of the mosque after Isha, when he (Ali Ibn Hasan رحمۃ اللہ علیہ) asked him about a hadith. Hazrat Abdullah رحمۃ اللہ علیہ started sharing his vast knowledge with him and they spent the whole night standing at the door of the mosque. They did not even realize that until they heard the Fajr Adhān.

Hazrat Abdullah's life was like a warrior. He was either in Makkah doing Hajj (pilgrimage), or in Jihad, in Egypt or in Baghdad or in Ruqah. He never stayed in the same place for a long time. But wherever he would go, he would irrigate the barren souls of thousands of students with his fountain of knowledge. And for this reason, those benefiting from him are innumerable.

Fame

People from even far off places gained much from his knowledge. Great scholars of his time yearned to see him and his accomplishment and excellence became acknowledged everywhere. Hazrat Sufyan Suri رحمۃ اللہ علیہ although being among his eminent teachers, was very impressed by his perfection in knowledge. Once a person from Khurasan asked Hazrat Sufyan رحمۃ اللہ علیہ about a problem in *fiqh* (Islamic Jurisprudence), and he replied, "Why do you ask me? You have the greatest scholar of East and West in your own city. Go and ask him. No need to ask me when he is present." Once, someone called Hazrat Abdullah by the name of "Scholar of the East". Hazrat Sufyan رحمۃ اللہ علیہ became angry and corrected him by saying that he should instead call him "Scholar of the East and West."

He had become so famous that people held him in high regard even without having met him. Once he reached in the presence of Hazrat Hammād Bin Zayd رحمۃ اللہ علیہ who was a big Muhaddith of his time and the 'Shaykh' of Iraq. He asked Hazrat Abdullah رحمۃ اللہ علیہ where he had come from. When told about Khurasan, he wanted to know the name of the city. When he heard the name of Marwa, he instantly asked if the person he

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was talking to was familiar with Hazrat Abdullah رحمة الله عليه. When Hazrat Abdullah told him that he himself was the man, Shaykh Hammād رحمة الله عليه lowered his eyes for him in esteem and affection. He rose up and embraced Abdullah رحمة الله عليه and gave him due respect.

High Esteem and Popularity

Besides fame, Almighty Allah bestowed him with high esteem. He was a source of refreshing faith for many people. No such place existed where he was not popular.

Once he went to the city of Ruqah. Caliph Harūn Rasheed was also present over there. Preparations were going on in the city to welcome Hazrat Abdullah رحمة الله عليه. People with glowing faces were joyfully waiting for him.

From the loft of royal residence, a maid of Harūn Rasheed was looking at the scene and was feeling amazed at the extent of preparations being made. She wondered who the man was that was to get such a warm welcome. On enquiring, people told him that the Scholar of East and West, Hazrat Abdullah رحمة الله عليه was arriving soon, and the people were gathering to catch a sight of him. In fact, the ruler was Abdullah رحمة الله عليه, and not Harūn for whose welcome people had to come by force.

When Abdullah رحمة الله عليه died in a town named He'at near Musal, people collected in such a huge number that the ruler of that place got astonished and informed his capital city Baghdad instantly about it.

Imam Malik رحمة الله عليه made Ibn Mubarak رحمة الله عليه sit on his seat

Once Hazrat Abdullah رحمة الله عليه reached the city of Madina and went to see Imam Malik رحمة الله عليه who was busy teaching Hadith in an elegant manner to his students. As he saw Abdullah رحمة الله عليه, he stood up, embraced him and made him sit on his seat with great respect. Imam Malik رحمة الله عليه never rose up for anybody else from his assembly, nor had he before made anyone sit so close to him on his seat. His students felt surprised at this. Imam Malik رحمة الله عليه realizing their surprise said, "My dear students, here is the *faqih* from Khurasan."

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Point to consider

The main point to consider here is why people adored Hazrat Abdullah رحمۃاللہعلیہ so much and appraised him highly. Almighty Allah has mentioned in Quran:

> "Those who believe (from their hearts) and do good deeds, Allah Almighty will fill their love in the hearts of people."

Hazrat Abdullah's life was a true picture of this Ayah. It is a fact that a man who believes from his heart, and decorates his life with good deeds, is worthy of getting appreciation in both the worlds. When reading about his life, we come to know that he was a live portrait of faith and virtue, a symbol of goodness and Islam, to remain there forever for the guidance of people. Although he had numerous good qualities, some of his distinguishing characteristics were:

Fear of Allah
Understanding of dīn
Worship of Allah
Love of Prophet's صلی اللہ علیہ وسلم Ahadith
Keeping away from the rich
Humbleness
Kindness toward Allah's creation
Spreading of Dīn (Divine law)
Eagerness for Jihad

Fear of Allah

Fear of Allah is the root of all goodness. A man having no fear of Allah has absolutely no righteousness. The qualities showing soundness in character such as, staying away from impropriety, aspiring for virtue, being careful of other peoples' rights, having sense of responsibility, good treatment with the poor, dealing properly with others, having honesty and conscientiousness, all depend upon the fear of God.

The belief that one has to be accountable for his every single deed before Allah on the Judgment Day is a guarantee for

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virtuousness. A person having such belief will never attempt to deceive anybody nor will go near any evil deed. He will not show irresponsible behavior, will not usurp rights of others and will not hurt anyone. Such a person will always behave uprightly and will hold on to truthfulness in all circumstances. A person who is afraid of Allah is also not scared of hazards. The absence of fear of God in one's heart is indicative of the lack of Imān (faith in God) in that person.

Hazrat Qasim Ibn Ahmad رحمة الله عليه, a famous *aalim* from Madina, would often accompany Hazrat Abdullah رحمة الله عليه in his travels. Once he said that he would at times wonder what particular quality Abdullah رحمة الله عليه had that was the cause of his merit and honor. The modes of worship that he performed such as Salah (Prayer), fasting, Hajj (pilgrimate), Jihad in the path of Allah, were also performed by others, but the respect and popularity he gained was incomparable.

Once it so happened that they were traveling together toward Syria, when the night came and they stayed somewhere on their way. When they sat down for dinner, the lamp got extinguished suddenly. A man got up and lit the lamp again. When the light came back, they saw Hazrat Abdullah's beard wet with tears. Hazrat Qasim رحمة الله عليه says that although all of them had become uneasy because of the darkness, but Abdullah رحمة الله عليه had reached in some other world - he was reminded of the darkness inside the grave, and could not control his tears. This made Hazrat Qasim رحمة الله عليه realize that it was Hazrat Abdullah's رحمة الله عليه fear of God and of appearance before Him that had made him reach to the high merits. He was much ahead of others in this aspect of his personality.

Hazrat Imam Ahmad Bin Hambal رحمة الله عليه used to say, "Hazrat Abdullah رحمة الله عليه got this exalted rank because of his extensive fear of God."

He had such a very high sense of responsibility. Once he borrowed from somebody a pen for writing while he was in Syria. He forgot to return it and came back to Marwa, his native

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place. It came to his mind after he had already reached Marwa, and he immediately decided to travel all the way back to Syria, which was hundreds of miles away from there. Bearing difficulties in his journey, when he reached Syria and handed over the pen to the owner, only then he had a sigh of relief. He used to say, "If you doubtfully possess someone's single dirham, it is much better to return that to the owner than to give hundred thousand in charity." Following is given one of his verses:

مَنْ رَّقَبَ اللهَ رَجَعَ عَنْ سُوْءٍ مَا كَانَ مَنَعَ

Whoever is afraid of Allah, does not go near any misdeed.

He has also written a book about lack of interest in this world and asceticism by the name of "Kitabuz Zuhd" (Book about Asceticism). While teaching the book to his students, his heart and would soften, his eyes began to cry and voice used to change.

Understanding of Dīn (Divine Religion)

Prophet صلى الله عليه وسلم has said that, "Allah gives a deep knowledge of *Dīn* to someone He wants to bless." True knowledge of dīn is in fact a big blessing from Allah. Without this understanding, a person would never be able to practice upon it properly. In many elements of life, his attitude of going against the demands of dīn would be destructive for the dīn itself. He would adopt many things considering them in conformity with his religion, whereas in actuality those acts or deeds would be contrary to it.

Allah has bestowed us with a religion that is in agreement with the human needs. It emphasizes upon temperance and moderation in every aspect of life. It teaches not only about the rights of Allah, but also about the rights of other persons upon us. It gives us such comprehensive instructions that by understanding and following them, a person can become a source of blessing for the world. He never seizes rights of others in the light of religious precepts. Here is an example to explain what the correct understanding of dīn requires from us. A person reciting Quran with enthusiasm is passing through a

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jungle along with a companion. They come across a river. Considering the water to be low, his companion jumps into it without hesitation, only to find out that it was very deep at that point. He is just able to save himself from drowning. After coming out at last, he complains to the person reciting Quran, why he had not informed him beforehand of the danger of crossing river at that point, as he was familiar with the route having traveled through it many times before. The person after finishing the Surah of Quran he was reciting blows on himself. He then replies that although he was aware of the depth of that point, and he is thankful to Allah for having saved his friend's life, but he could not have warned him, as he had not finished the recitation of complete Surah by then.

Just to think of it, how would we describe his act? No wonder, recitation of Quran is an act of great virtue, but it is not appropriate for him to keep reading the Quran at a moment when it is more important to save a person from drowning. This in fact is a result of not having the correct knowledge of and a wrong example of following the *Dīn* (Divine religion).

Again, consider a person who remains busy all the time in worship of Allah. On one hand, he is offering *Nafl* (Supererogatory prayers), doing *dhikr* (Remembering Allah), reciting Quran or teaching religion to others, while on the other, his kids are without food and clothing most of the time and are forced to beg from the neighbors. When told to do some work and earn for his children, he says with pride that he is always busy in *Ibadah* (worship) by the blessing of Allah, and does not find time for other things. According to him, earning and collecting money is appropriate for those who go after this world, whereas creation of a *Mu'min* (believer) took place for doing worship only. Just imagine how wrong this person's perception is about the instructions of *Dīn* (Divine religion). He considers himself religious, and thinks that it is appropriate to remain busy in *Nafl* (Supererogatory prayer) when his children are dying of hunger.

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The fact of the matter is that without correct understanding of *Dīn* (Divine religion), a person can never practice upon it properly; and would be a source of distorting the *Dīn* (Divine religion). He would never do such things if he truly understood what his *Dīn* requires from him. Prophet صلى الله عليه وسلم once said, "I start leading prayers and am thinking of making it long when I hear a child crying, and then I make the *Salah* (prayer) brief. I intensively dislike troubling the mother by making the *Salah* (prayer) long."

A strange hajj

Hazrat Abdullah رحمة الله عليه was an expert in ahadith, and understood very well the temperament of Prophet صلى الله عليه وسلم as well as the nature of *Dīn* (Divine religion). He knew what being religious actually means.

Once while he was on his way when going for hajj (Pilgrimage), he saw a girl picking up something from the trash. When reaching close, he saw her briskly wrapping a dead bird in a piece of rag. He stopped for a while and asked the girl with amazement what made her to pick this. Trying to hold her dirty and ragged clothes, the girl went into tears. She said, "O uncle, my father was killed by some tyrants, who snatched all our assets and property. Only my brother and I are left. We have no support except from Allah. We have nothing to eat or to wear. We have not eaten anything for the last few days. My brother is lying down in my home due to weakness and hunger. I came out to look for something to eat and saw this dead bird, which is a bounty for us. Having said this, she started crying desperately.

Hazrat Abdullah رحمة الله عليه felt greatly sorry for her. While putting his hand on her head, he started crying himself, and asked his treasurer how much money he had at that moment. The treasurer replied that he had one thousand gold coins then. "I guess only twenty coins would be sufficient for us to reach Marwa?" Hazrat Abdullah رحمة الله عليه asked, to which he got a reply in affirmation. "Then you hold back twenty coins and give the rest to this girl. We will not go for hajj this year, as this hajj is even worthier than the hajj of Kabah", he said decisively.

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The treasurer gave the whole amount to the girl, whose languished face started glowing with happiness. With tears of joy in her eyes, she then ran toward her home.

Hazrat Abdullah رحمۃ اللہ علیہ thanked Allah, and told the treasurer, "Let us go back to our homes, as Allah has already accepted our hajj."

Worship of Allah

Having enthusiasm and interest in worship is symbolic of the believer. He is always eager to get close to Allah, to stand before Him and get the honor of bowing his head in front of Him. This act brings a person close to Allah and fulfills his desire of meeting with Him in this world.

Hazrat Abdullah رحمۃ اللہ علیہ was a true copy of Sahabah رضی اللہ عنہم in the matter of worship and waking up at night. Hazrat Sufyan ibn `Uyaynah رحمۃ اللہ علیہ, who was a big *Ālim* (scholar) and *Muhaddith* from Makkah, used to say, "When I read about the condition of Sahabah (Companions) رضی اللہ عنہم and ponder, I find Abdullah رحمۃ اللہ علیہ not behind them in any matter. The glory of Sahabah رضی اللہ عنہم lied in their waking all night for *Salah* and spending their days in *Jihad,* and similar is the state of Abdullah رحمۃ اللہ علیہ. There is but one thing that distinguishes Sahabah (Companions) رضی اللہ عنہم from Abdullah رحمۃ اللہ علیہ and that is the companionship of the Holy Prophet صلی اللہ علیہ وسلم. It is a virtue that nobody besides Sahabah can ever." Nobody can therefore reach the rank of Sahabah رضی اللہ عنہم until Qiyamah.

Hazrat Abdullah's رحمۃ اللہ علیہ righteousness and worship is evident from the fact that many great religious and devout personalities of his era used to pay homage to him in order to achieve nearness to Allah.

Hazrat Dhabi رحمۃ اللہ علیہ who was a famous Muhaddith and a devout worshipper of Allah said, "There is no goodness which I do not see in Hazrat Abdullah رحمۃ اللہ علیہ. Piety, Worship of Allah, sincerity, *Jihad,* vast knowledge of *Dīn,* steadfastness in practicing religion, good treatment of others and braveness are some of his valuable qualities. By Allah, I love him and expect to

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benefit from his love."

Hazrat Abdullah's رحمة الله عليه enthusiasm for hajj had made him divide his time every year into three portions. He spent four months in learning and teaching of Ahadith, other four in Jihad, and the rest of the four in traveling for hajj.

Hazrat Sufyan رحمة الله عليه used to say, "I tried a lot to spend at least a year of my life in the pattern of Abdullah رحمة الله عليه, but never succeeded in my effort." At times, he would say, "I wish my whole life would be worth equal to only three days of Abdullah's رحمة الله عليه life."

Love for Prophet's صلى الله عليه وسلم Ahadith

A person is not a Mu'min (believer) unless he has love for Allah's Prophet صلى الله عليه وسلم in his heart. Today we do not have Allah's beloved Prophet صلى الله عليه وسلم present among ourselves, but have his lovable life patterns available in the form of Ahadith. The way he صلى الله عليه وسلم used to stand, sit, walk, live, pray *Salah*, fast, preach, is all represented in Ahadith. Whoever having his صلى الله عليه وسلم love, would not consider learning and teaching of Ahadith a matter of honor for himself? Every such person would like to see the sweet face of his Prophet صلى الله عليه وسلم in the mirror of Ahadith.

Hazrat Abdullah's zeal was such that he remained alone most of the time, confined within the boundaries of his home and keeping himself busy in the Ahadith of Prophet صلى الله عليه وسلم. People asked him if he did not get bored sitting alone in his home all the time, and he replied, "Very well! All the time I am in the company of beloved Prophet صلى الله عليه وسلم and his companions, making my eyes cool by their sight, and remaining busy in talking to them. How could I ever feel bored?" That is the reason for the presence of about twenty one thousand Ahadith narrated by him in the famous books of Ahadith. The scholars of Ahadith would call him *Amirul Mu'minīn* (cammander of the believers) and *Imamul Muslimīn* (Religious leader of Muslims).

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Hazrat Fadhala رحمة الله عليه says, "Whenever the scholars had a disagreement about some *hadith*, they would refer to the 'Physician of Hadith' who recognized its pulse." This physician was none but Hazrat Abdullah رحمة الله عليه.

He would pay respect to Ahadith as much as he had love for them. Whenever he would hear or see anybody being disrespectful about Ahadith, his face would become red with anger. Usually people would stop a scholar on his way to ask questions whereas Hazrat Abdullah رحمة الله عليه disliked the act. Once, someone asked him about a hadith when he was on his way. This made him become silent with anger. He then moved ahead saying that, "This is not a place to ask about the hadith of Prophet صلى الله عليه وسلم." What he meant was that the value of hadith prohibits its discussion on the streets. "In case you like to learn about hadith, you should do so with respect by particularly going to someone." The truth is that anyone not showing respect to *Ilm* (knowledge of Divine religion), can never learn it.

Staying away from the rich

Hazrat Abdullah رحمة الله عليه would remain away from the worldly rulers and rich persons. He would consider going to them a disgrace to the *Ilm* (knowledge of Divine religion). No one blessed with the eternal riches of *Ilm*, gives importance to the temporary riches of this world. The proud rulers have always tried to make religious scholars come to them and agree with them thoughtlessly. However, the true scholars of religion have never paid attention toward them, and have preferred remaining independent. In spite of bearing numerous pains, they have never attended their threshold.

Hazrat Abdullah رحمة الله عليه Ibn Masūd used to say, "Mischief and temptations remain seated on the doorsills of emperors in a way the camels remain on their stalls. By Allah, you would lose your religion at their doorsteps more than obtaining the worldly benefits from them." Another saint Hazrat Wahb Ibn Munnabah رحمة الله عليه would say, "To collect wealth and to attend the court of emperors are the two things that eat away a person's religion in

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a way two blood-thirsty wolves, remaining in a barn of goats for a night, would do."

Hazrat Qatadah رحمۃ اللہ علیہ would say, "The worst of the rulers are the ones who remain away from the religious scholars, and the worst of scholars are the ones who go after the rulers and the rich."

Hazrat Abdullah رحمۃ اللہ علیہ not only avoided the rich and proud rulers himself, but also asked his friends and relatives to do so. Although Harūn Rasheed tried to see him many times, but Hazrat Abdullah رحمۃ اللہ علیہ evaded him each time.

Hazrat Ismail bin Alayh رحمۃ اللہ علیہ who was a friend of Hazrat Abdullah رحمۃ اللہ علیہ, was a great scholar and Muhaddith and a business partner of him as well. When bestowed with a high rank of collecting *sadaqah* (charity), he started going to the rulers and rich persons. One day when he came to see Hazrat Abdullah رحمۃ اللہ علیہ, he paid no attention to him. This made him so sad that he went back and wrote a long letter to his teacher Hazrat Abdullah رحمۃ اللہ علیہ, expressing his grief. In reply Hazrat Abdullah رحمۃ اللہ علیہ wrote a few verses to him, which meant, "You started collecting the riches of this world through your knowledge of Dīn, and have been after the worldly pleasures, which would set your religion on fire. You yourself used to narrate the Ahadith forbidding from associating with the worldly rulers. Look, do not earn this world through your religion in a way the materialistic priests do." Hazrat Ismail رحمۃ اللہ علیہ started crying after reading the verses, immediately resigned from his job and never went to the doorsteps of any ruler afterward.

Humbleness

Hazrat Abdullah's disposition was on one hand to avoid the great rulers, and on the other to keep himself in the service of people, fulfilling their needs, behaving humbly toward everyone, and never expressing his greatness before others. He would advise others as well to keep away from fame, as beneficence lies in anonymity. However, one should not express his desire for anonymity before others, as this can also lead

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towards pride.

He had a big home in Marwa, surrounded by his well-wishers and students all the time. He tolerated this for a while and as the number of his fans started growing, he went to Kufa and started living in a small dark room over there. People sympathetically asked if he felt lonely in the dark room, to which he remained silent for a while and then said, "People usually like to remain among the crowd of well wishers, whereas I run away from it, this being the reason of my coming to Kufa from Marwa."

Once he went to a stall that was there for supplying water to the thirsty. It was crowded at that time. A stream of people pushed him afar. On his way back he said to his friend Hazrat Hasan رحمة الله عليه, "Our life should be such that people neither recognize us nor consider us something great."

Once when asked about humility he said, "Humility lies in the fact that your self-respect keeps you away from the wealthy."

Kindness towards Allah's creation

A person's piety and religiousness is judged by the way he treats others. Hazrat Abdullah رحمة الله عليه used to help everyone and showed kindness toward all irrespective of their being a friend or stranger. He used to spend even on the strangers more than people spend on their relatives.

He would proceed for hajj every year, and many people would accompany him. During his journey, he would not only make arrangements for his own food, but also for his companions. Once, people saw him taking along with him two camels laden with roasted chickens. Before proceeding on the journey for hajj, he would ask people accompanying him to collect their money and give it to him. He would put everyone's money in a separate bag labeling it with the name of owner and the amount. He would then spend from his own account during the travel, taking good care of people's needs, food and comfort. On completion of hajj, when they would go to Madina, he would ask his companions to purchase things of need for their families,

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and people would do so comfortably. After returning from hajj, he would invite all his companions to have meal with him, and would return the bags to them along with their money. When asked why he did not tell others during the journey that he was spending from his own account, he said, "In case I inform others beforehand that I am spending from my own money, people would hesitate from eating well and purchasing things of need for their families. I feel fortunate in this way by spending on those who leave their homes to visit the home of Allah."

He would always eat along with a guest, and used to have guests all the time at his table-spread. He would say that a meal taken with a guest is not accounted for. He would help others with money as well and used to become uneasy after knowing about someone's being indebted, and would try to relieve him of the burden of debt.

He would often proceed on the journey toward Syria, and used to stay in a motel at the place of Ruqah on his way. There was a young man in the motel who would like to serve him whole-heartedly and would learn Ahadith of the beloved Prophet صلى الله عليه وسلم from him. Hazrat Abdullah رحمة الله عليه liked to teach him with affection and felt pleasure in doing so. Once when he reached the motel, he did not find the young man over there. On enquiring, he found out that the young man had been arrested. Being grieved, he asked about the cause of his arrest, and found out that he was indebted. The lender was asking for his money, whereas the young man had nothing to pay him back. He was as such arrested on the complaint of the lender. Hazrat Abdullah رحمة الله عليه went to find the lender and asked him in solitude as to what the amount of debt was. He offered to pay him back the whole amount and get the young man released from jail in turn. He also made the lender promise not to tell anyone that he got his money back from Hazrat Abdullah رحمة الله عليه. The lender agreed and Hazrat Abdullah رحمة الله عليه paid his money and left the place immediately. When the young man was released from jail and came back to his motel, he was told that Hazrat Abdullah رحمة الله عليه had come asking about him. The young man

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felt sorry for having missed him and thought of seeing him as soon as possible. After traveling for many days looking for him, he finally found him. Hazrat Abdullah رحمة الله عليه was glad to see him and asked how he was doing. The young man told him all his story and said that one of Allah's servants came and paid back his amount resulting in his freedom. He also said that in spite of not knowing him, he would pray for him from his heart. Hazrat Abdullah رحمة الله عليه thanked Allah for the relief of the young man. Only after the death of Hazrat Abdullah رحمة الله عليه, it was revealed to the young man that he was the one who had helped him.

A man was indebted by an amount of seven hundred dirhams. The poor soul was very worried. Somebody told Hazrat Abdullah about him, who immediately wrote a note for his manager to pay the man seven thousand dirhams. The man took the note and went to see the manager telling him that he owed somebody an amount of seven hundred dirhams. As the note showed a much bigger amount, the manager wanted to confirm the amount first. He wrote a note to Hazrat Abdullah رحمة الله عليه telling him that by mistake he had mentioned an amount much bigger than what the man needed. Hazrat Abdullah in turn asked the manager to pay the man fourteen thousand dirhams instead. The manager again wrote a note advising him not to spend lavishly, as doing so he would lose all his money soon.

Hazrat Abdullah was grieved by this advice and wrote that he was looking forward to collect the bounties of Akhirah (hereafter), by spending the wealth of this world. He asked the manager if he did not remember the saying of the beloved Prophet صلی اللہ علیہ وسلم that "If a man pleases his Muslim brother with something unexpected, Almighty Allah will forgive him his sins." He then asked the manager if he was making a poor deal by just spending fourteen thousand.

He had mentioned an amount of fourteen thousand, as the man had already known about the seven thousand, which was no more an unexpected amount for him. Hazrat Abdullah رحمة الله عليه wanted to please him unexpectedly.

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Spreading of Dīn (Divine religion)

When we read about the lives of beloved Sahabah (holy companions) رضی اللہ عنہم, it seems that the only concern they had in their lives was to make Allah's Dīn (Divine religion) reach every single home and to make everyone follow Allah's commands. As Hazrat Abdullah was a true follower and was on their footsteps, not even a single moment of his life was free from this concern. Whether staying at home or traveling, he would remain busy in teaching others. When earning money, the purpose was to spend it in spreading the Dīn (Divine religion).

Seeing others obtaining knowledge of Dīn (Divine religion) used to make him very happy, and he would help them as much as he could. He used to find and help all such students who were eager to learn Dīn (Divine religion) but had no financial resources, or those people who remained busy in learning and could not find time to earn their living. He would spend thousands of dirhams for their help, considering it the best opportunity to spend the money.

Once he said that, "I spend my money on those who have made themselves busy in learning Dīn (Divine religion) and do not find time to earn for the needs of their families. In case they become busy in earning money, they would not be able to learn anymore. I help them, as they are the source of spreading Allah's Dīn (Divine religion), which is the most virtuous act after the end of Prophethood."

He used to travel to different places for this purpose, would like to meet different types of people and try to reform them skillfully.

He used to say, "When those having authority in a nation become corrupt, the whole nation becomes corrupt." The following five types of people if corrupt become responsible for the decay in a society:

Scholars of Dīn (Divine religion): They are the successors of Prophets علیہم السلام, and possess knowledge brought by them. If they get trapped in the worldly greed, who would people learn Dīn (Divine religion) from and who would they have as sample

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before them?

Merchants: If they become guilty of treason, are deprived of conscientiousness, and start robbing people of their money, then who would people trust in their dealings?

Religious Devouts: Their lives are a sample for others in following the Dīn (Divine religion). Their corruption would make others become repugnant.

Holy Warriors: When their sole purpose becomes to collect bounty and to establish splendor of a government, how would they become a source of spreading Dīn and success of Islam?

Rulers: They are like a shepherd is to the sheep, whose job is to look after the sheep and protect them from all dangers. In case the shepherd himself becomes the wolf, who would protect the sheep?

A society can thus only be reformed when those in authority get reformed. A correction in their lives can bring correction in others' lives as well. Removal of corruption from them can bring a desirable revolution in the lives of others as a whole, which is much longed for today.

Eagerness for Jihad

It sometimes becomes necessary to get into the war field in order to break the power of *kufr* and *shirk* (paganism and polytheism). A Muslim's foremost desire is to sacrifice his life and money in the path of Allah. Hazrat Abdullah's رحمة الله عليه greatest desire was also this, keeping him ahead in every matter of virtue. His nights were spent in remembering Allah, whereas his days in learning and teaching *Ahadith*. His money was spent in the path of Allah, and his bravery and courage was displayed in the war field at the time of *Jihad*.

It was a time when the Muslims and Roman pagans were facing each other in the battle field frequently. Hazrat Abdullah رحمة الله عليه often used to take part in those battles. Once the Muslim army was facing the army of pagans and the encounter was fierce. A pagan got into the field arrogantly and invited the Muslim army

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for fight. A warrior from the Muslim army got into the field briskly like a tiger and killed the pagan in a single attempt. Then another pagan came in front haughtily and got killed by the same Muslim warrior. The same thing kept on repeating itself for sometime, making the Muslim army very pleased. Others went forward to have a look at who the person was, but the warrior of Allah had covered his face in order to avoid having any praise from the people. When the cover was removed, people saw that it was Abdullah Ibn Mubarak رحمۃاللہعلیہ.

Trade

Excessive love of wealth, its collection and feeling of pride for it, is no wonder a big menace and in no way linked to the Islamic life. But collecting money for spending it in good causes is however desirable, and encouraged in Islam.

The beloved Prophet صلی اللہ علیہ وسلم once said to Hazrat S'ad bin Abi Waqas رضی اللہ عنہ, "Leaving your heirs in good condition is better than leaving them in poverty and making them beg for their needs after your death."

Hazrat Qais رحمۃاللہعلیہ used to say to his son Hazrat Hakim رحمۃاللہ علیہ, "Collect money, as it is a source of earning respect for the noble, making them independent of the ignoble."

Hazrat Saeed Ibn al-Musayyab رحمۃاللہعلیہ used to say, "By Allah, that man is of no use who does not collect money to protect his honor and dignity."

Hazrat Abu Qulabah رحمۃ اللہ علیہ used to say, "Do your business firmly in the market, so you can remain steadfast on your Dīn and become independent of others."

Hazrat Abdullah Ibn Umar رحمۃ اللہ علیہ used to say, "If I have wealth equal to the size of mountain of Uhud and I pay its *zakah*, I have no fear from my wealth."

The above quoted sayings of the noble and respected ones in Islam show that it is not harmful and despicable to earn money. Rather, the bad aspect is to become neglectful of one's religion in the love of

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wealth, and to forget *Akhirah* due to the luxuries of this world.

In spite of our ancestors having served the Dīn (Divine religion Islam) in the best possible way, they have always earned their own living, have done business or got into some other profession, instead of becoming dependent on others for their livelihood.

Hazrat Abdullah رحمة الله عليه was a great businessman. His trade was on a very big scale. He used to bring expensive goods from Khurasan and sell them in Hijaz. Allah had blessed him a lot in his trade. He used to spend an amount equal to a tenth of a million only on charities to the poor and needy.

The reason for trade

Once his famous student Hazrat Fudhail رحمة الله عليه asked him, "Hazrat, you advise others to keep away from this world and remain concerned about earning the *Akhirah* (hereafter), but on the other hand, do trading of expensive goods yourself."

He replied, "Fudhail, have you ever thought why I do trade? I do trading only to save myself from difficulties, to protect my honor and dignity, to serve properly the rights of relatives and strangers, and to obey Allah satisfactorily."

Invaluable Pearls

Many invaluable sayings of Hazrat Abdullah رحمة الله عليه are found in the books. Some of them are given hereunder and are worthy of remembrance:

Remember etiquettes and politeness in every act you perform, as they are the two parts of religion.

A person fearing Allah is more respectable than a king. A king forcefully gathers others around himself, whereas people themselves gather around the person fearing Allah, in spite of his running away from them.

Remaining steadfast on the truth is the biggest *Jihad*.

Arrogance and pride is to consider others contemptible, and

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to think that others are deprived of whatever one has.

A person not having fear of Allah and having greed of this world is not an Alim at all.

One should never feel pride over the wealth of this world.

It is extremely difficult to find a friend who loves you only for the sake of Allah.

Fill your stomach with items that are bearable for the stomach of a Mu'min (believer).

Five things are compulsory for a student:

Good intention

Paying attention to the sayings of his teacher

Concentrating on the sayings of teacher

Remembering the sayings of teacher

Spreading the sayings of his teacher among good people

Good manners are to see others with a smiling face and to spend on the needy servants of Allah, and to save others from feeling hurt due to oneself.

Few Verses

Hazrat Abdullah was a poet as well and used to recite a verse worthy of reading again and again:

أَرَى أُنَاسًا بِأَدْنَى الدِّيْنِ قَدْ قَنِعُوْا

In the matter of Dīn (Divine religion), people consider any little thing too much

وَلَا أَرَاهُمْ رَضُوْا فِي الْعَيْشِ بِالدُّوْنِ

But nobody seems to remain contented on a little in the things of this world

جو دنیا میں "کمی" کو رو رہے ہیں
"ذرا سے دین" پر خوش ہو رہے ہیں

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Those who are complaining of having little in this world are happy with a small Dīn (Divine religion) in hands *(Naveed)*

Many people have written verses in the praise of Hazrat Abdullah Ibn Mubarak رحمۃاللہعلیہ, two of which are very famous:

إِذَا سَارَ عَبْدُ اللهِ مِنْ مَرْوَ لَيْلَةً

One night, when Abdullah left Marwa

فَقَدْ سَارَ عَنْهَا نُوْرُهَا وَجَمَالُهَا

All of Marwa's light and elegance left

إِذَا ذُكِرَ الْأَخْيَارُ فِي كُلِّ بَلْدَةٍ

Whenever pious scholars are being discussed in a city, it seems that

فَهُمْ أَنْجُمٌ فِيْهَا وَأَنْتَ هِلَالُهَا

All of them are stars and you (Abdullah Ibn Mubarak رحمۃ اللہعلیہ) shine among them like a moon

The light of an exceptional sun spread even more after its setting

Hazrat Abdullah رحمۃاللہعلیہ used to go for *Jihad* every year. While returning from Jihad in 181 Hijri, when he reached a place called Hay'at near Musul, the condition of his health became deteriorated. He understood that he was breathing the last breaths of his life, and said, "Lift me from the mat and put me on the ground." Nazr رحمۃ اللہ علیہ after putting him on the ground started crying at the sight of his kind master. When Hazrat Abdullah رحمۃاللہعلیہ asked him why he was crying, Nazr رحمۃاللہعلیہ said, "Hazrat, there was a time when you had wealth in abundance, as well as a life full of dignity and grandeur. And now you are in a journey, away from your relatives and friends, in a life of poverty and helplessness, lying on the ground. This made my heart cry and made my eyes filled with tears."

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50) The Reply of Hazrat Abdullah رحمة الله عليه

"Nazr رحمة الله عليه, it is in no way a matter of grief. I have always prayed to Allah for making my life similar to that of wealthy persons so that I donot have to ask anyone but Him and for spending lavishly in His path. I also asked Allah to make my death like those who are poor and destitute so that I reach in front of Allah like a poor and helpless person in order to invoke His mercy. I am thankful to Allah that he accepted my prayer (dua)."

It was the blessed month of Ramadhan, when Abdullah Ibn Mubarak رحمة الله عليه reached before his Lord (Allah) with a gift of faith and good deeds. The sun that brightened cities of Egypt, Syria, Kufa, Basra, Yemen and Hijaz with its light of Ilm, finally set. However, being a rare sun spread its light even more after setting. Even until now, the whole world is enlightened with its rays. It will continue like this as long as Allah wills. May Allah bestow His innumerable blessings on him, and help us with His Divine guidance to follow his example in the light spread by him.

51) An English judge gave verdict about the defeat of Muslims but the victory of Islam

There was a disputed piece of land in Kandhla. Both Muslims and Hindus were having claim over it. The case was presented before a court of Englishmen. With the progress of the case, Muslims announced that if they win, they would construct a mosque on the land. Hindus however wanted to build a temple on the land in case they got hold of it. Now, although the case was between two individuals, it turned into a matter of collective interest, with the two parties getting support from their respective fellow men. Due to the sensitive nature of the case that could have resulted into heavy bloodshed, it seemed difficult to find an appropriate solution for it. The English judge was also confused as to how to get the two parties reach an agreement in order to avoid the severe effects. The judge suggested the two parties to discuss among themselves and come to an agreement, before proceeding for the court hearings. The Hindus proposed to tell the judge the name of a particular

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Muslim in isolation and said that the judge could call that particular Muslim on the next hearing and ask him to whom the land belonged. If the named person said that the land belonged to Muslims, Hindus would be ready to withdraw from it, otherwise the Muslims should give up on the land. The judge got consent of both the parties regarding the said proposal. The Muslims agreed thinking that any Muslim would give his vote in favor of building a mosque on the said land. The judge thus called both the parties along with the suggested witness on a particular date. The Muslims were happy and celeberated their presumed victory in anticipation. The Hindu representatives told their fellowmen that they had called for a Muslim scholar as witness, whose statement on the next hearing would be the basis for any decision made in the respective case. Hearing this, the Hindus got disappointed.

The Hindu representatives suggested the name of Mufti Ilaahi Bakhsh Kandhalvi رحمة الله عليه, who was a student of Shah Abdul Aziz رحمة الله عليه. Allah had bestowed him with a life full of truth. When Muslims saw him come as a witness, they thought that a mufti would no doubt give his witness in favor of a mosque. When the judge asked him who the land belonged to, he being aware of the fact replied that the piece of land belonged to the Hindus. As he said that, the judge asked him the next question as to whether the Hindus could build a temple on the said land. Mufti sahib said that being the owners of the land, it was up to the disposition of Hindus to make anything on the land, whether it be a home or a temple. The verdict came in favor of Hindus, but the English judge wrote something strange in his judgment. He said after having written the verdict, that "Today, although the Muslims lost the case, but Islam was victorious." When the judge wrote that statement, the Hindus told him that after hearing the verdict, they converted to Islam immediately. They also announced that they would build a mosque on the said land with their own hands.

The human intelligence though was convincing the Muslims that in case they lied to the judge, they would be able to get the

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mosque build on the land. However, the respected Mufti sahib chose to uphold the truth and the true Lord (Allah) got the mosque built on the said piece of land. This gives us a lesson that although the path of telling lies seems to be easier, it in fact is not an easy way being full of thorns. Almighty Allah detests lies. Humans also dislike lies. People lose confidence in a person due to his telling lies. Many more lies are required in order to cover a single lie. Leading a life full of truth is thus advisable in order to obtain help from Allah.

52) Winning the heart of one's wife with affection instead of sword

A husband, who is not able to win the heart of his wife with affection and love, can in no way win it with a sword. Similarly, it will not be possible for a woman to win her husband with a sword, in case she is not able to win him with love. At times, a woman thinks of complaining to her brother so that he threatens her husband, or asking her father to chastise him. Such women are extremely stupid, not realizing that it is not possible for them to straighten their husbands by chastising them. A third person interfering in the relationship of husband and wife is usually a cause of increasing distances between them. A woman asking her parents for getting involved in her home affairs is thus reducing closeness with her husband. She should try handling herself the dealings inside her home.

53) A home is a blessing in any case

A woman facing starvation in the home of her husband would get high ranks and distinction in the eyes of Almighty Allah. She should not remember the facilities and ease of her father's home. Daughters have to leave the home of their parents one day. They have to settle down eventually in their own homes according to the order of life set by Almighty Allah. She should show patience regarding any shortage of subsistence in her new home, as well as concern for the correction of husband if he has any despicable habit. For the husband to start accepting her suggestions, she should try winning his heart with sensible talk,

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service and attendance.

54) A tested prescription for welfare and security in a home

Following is a dua for having good relationships inside home. All married women and girls of marriageable age have our permission for reciting the dua. The girls will see the benefit by the will of Allah, when settling in their homes after marriage. Almighty Allah will make all family members coolness of their eyes, by the grace of reciting this dua (supplication).

The dua (prayer) should be recited in the last rakah of every *salah* (prayer) whether it is *Fardh* (compulsory), *Wājib* (obligatory), or *Nafl* (optional), after reciting *at-Tahiyyat* but before saying *Salam*. The dua (supplication) is:

رَبَّنَا اٰتِنَا ..... اَلخ یَا اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ...... اَلخ

And those who pray, "Our Lord! grant unto us wives and offspring who will be the comfort of Our eyes, and give us (the grace) to lead the righteous."

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ (سورہ فرقان: آیت ۷۴)

Any woman who comes to know about this has permission for reciting it accordingly. May Almighty Allah grant blessings within homes and make the lives inside peaceful. (*Āmīn*).

55) Slip of tongue is more dangerous than the slip of foot

Silence is a symbol of foresight, prudence, and wisdom. Whereas, being a chatterbox all the time is a sign of stupidity. Do remember that a slip of tongue is even more dangerous than a slip of foot. A person can get back to his feet after slipping but having spoken something, cannot get his words back. An uncontrolled tongue can also lead to his death at times.

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According to an Urdu verse:

> The tranquility of sea is saying to the noise of river
> The more ingenuity one has, the more silent he is

56) Virtuous wives make their husbands do virtuous acts

A woman known as the wife of Hatim Tai existed in history. She was pious and religious as well as the wife of a wealthy husband. The town in which she had her home was close to a road. People from nearby villages would come to this road on foot and would take buses to cities from there. It so happened at times that the people would reach the road at night when the last bus for the day had already left. In order for them to catch the next bus, they had to spend the night at the roadside. There was no proper arrangement of their sitting. The pious woman, whose husband was well off, suggested making a small inn for the travelers in order for them to spend the night in case they are not able to find transport on time. The husband got the inn built, which proved to be a source of comfort and ease for the travelers. People would use the inn as a waiting room. The wife then started providing drinks for the travelers making them even more pleased, and they started praying for her. As people appreciated her providing facilities for them, she thought of doing even more and said to her husband that it would be better if they provide food for the travelers from the subsistence Allah had given them. The husband agreed to it. Virtuous wives make their husbands do virtuous acts. It is not a matter of wisdom to make Taj Mahal or garden of Gulshan Ara as memorials, which are pertinent to this world only. A thing worthy of being a memorial was the canal built by Zubaida Khatūn, which was a source of quenching thirst for millions and added reward to her account. Pious wives always ask their husbands to spend in things of probity. The husband of that woman thus made arrangements for the food of travelers as well, which made it easy for them to stay over night at the inn. The number of people staying overnight at a time went close to a hundred.

Often there are people who try to be malevolent under the veil of

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being a well-wisher. A few of such people advised the husband that his wife was being a spendthrift, providing food for so many unworthy, idle, good for nothing people everyday. They made the husband realize that his wife would make him bankrupt. He stopped giving food to the travelers and continued with the drinks only. The discontinuing of food supply was a shock for the wife but being a wise lady, she wanted to wait for the right moment to talk to her husband about it. One day, the husband saw her sitting quiet and asked what the matter was. She said that she had been sitting at home for quite some time and wanted to go to their farmland where there was a water supply, a tube well and a garden. He took her to the farmland according to her desire. The woman first roamed around in the garden, and then finally sat at the brink of the well, looking inside. The husband thought that she was just enjoying the sight, but after passage of some time, he asked her to leave. She wanted to wait for some more time and he agreed. He again asked her to leave after some time and she repeated her desire to stay even more. The same thing happened the third time, and the wife remained seated there looking inside the well. The husband then came close to her and asked her why she was sitting like that and if there was something that she was trying to look for in there. She replied that she was observing that the water in the well was not decreasing in quantity in spite of numerous buckets drawing it from there. The husband smiled and said that in no way would the water in a well decrease in quantity as Allah keeps on sending more water from the ground. With the husband mentioning this fact, an intelligent wife expressed her surprise and said there was something that was coming to her mind. She said, "Allah had started a well of goodness through us in the shape of an inn. People used to come and fill their buckets from there. Did you get scared that its supply would end some day and Allah would not continue it anymore?" Her statement touched the husband's heart, and he agreed that she no doubt had convinced him. Just after returning, he began serving the food back at the inn, which continued for as long as the couple lived.

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What we learn from the above story is that the pious wives do not answer back in retaliation. They instead remain silent, considering the appropriate reply, keeping in view its consequence, and waiting for the right opportunity. At times, the husband having said something in anger would later on apologize for it after realizing his mistake. If he refuses to accept any of his wife's suggestions, she should not get into arguments. This would soften his heart and he would be ready to listen to her later. Arguing on petty things would only make a mountain out of a molehill, creating discords between husband and wife. An intelligent wife would therefore think before she speaks, as she knows that a thing said at the right time would leave more impact.

57) A wife, whether good or bad, is a source of benefit

Question: Respected sir, *Assalamu Alaikum wa Rahmatullah wa Barakatuhu.*

After *Salam*, I would like to mention that I am a young man, whose heart does not agree upon getting married in spite of the natural urges, because of not knowing beforehand whether the wife would be polite or ill mannered. Kindly give a satisfactory reply. *Wassalam.*

Answer: You should get marry. A young man was trying to avoid the marriage, when the Socrates advised him to get married in any case, saying, "Having a considerate wife would make your life happy, whereas, getting an impolite wife would teach you wisdom and skill - both situations being beneficial for a person."

58) The sailor said: "I lost half of my life but you lost all of yours"

Once, a few students got on a boat for fun. Time being pleasant and wind exhilarating, they could not sit still and silent. The illiterate sailor was the center of their interest, amusement and jokes.

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A sharp-witted young man addressed the sailor: "O uncle! Have you studied modern sciences and literature?" The sailor replied by saying that being illiterate, he knew nothing. The young man said with a sigh, "Oh! You have studied no science!"

"I haven't even heard its name", said the sailor.

"What about Geometry and Algebra?" asked another student. "You must be familiar with Geography and History I guess", added the third one. To which the sailor said, "Are these the names of cities or persons?" The students burst into laughter at his reply. They then asked his age and he said that he was about forty years old. The students said to the sailor that having studied nothing, he had wasted half of his life. The sailor got embarrassed and said nothing.

It so happened after some time that a storm took over the river. The waves got violent and the boat started shaking. The students had never had any such experience before. They got extremely scared and their faces became pale. The illiterate sailor asked them the names of courses they had studied in school. The students without understanding his intention, named the courses they had taken. The sailor then smiled and asked if they knew how to swim, and whether they would be able to save their lives in case the boat turned over. As none of the boys knew swimming, they replied with regret that they did not learn it. Hearing this the sailor laughed and said, "I lost half of my life but you lost all of yours, as the knowledge you gained in school can not save your life now."

The same situation prevails today in the big and advanced countries of the world. The boat of their lives is in a whirlpool, with the aggressive waves moving towards them. They are close to the danger and away from the shore, but still the respected and talented people from those countries do not know how to sail or swim. In other words, they know everything, but are not familiar with the existence of Allah and the true art of living. Iqbal has depicted in his verses this peculiar contradiction, which involves the civilized and educated individuals and societies:

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The one looking for the ways of stars
Could not travel within his own thoughts

Lost into the perplexity of his wisdom
Could not decide until today about his gain or loss

He who seized the rays of the sun
Could not replace the dark night of his life with dawn

(Tuhfa-e-Kashmir: page 101)

59) A strange example of this world

Imam Ghazali رحمة الله عليه has given a very good example. He tells the story of a man whom a lion was following. There was no tree nearby, which he could climb in order to save his life. On seeing a well, he thought of jumping insid. and coming out after the lion had left. When he peeped inside the well, he saw a black serpent on the surface of water. He had the lion at his back and the snake at his front now. During his intensive worry, he saw some grass at the brink of the well. He thought of hanging down in the well by holding the grass in order to save himself from both the lion and the snake. Just then, he saw two rats - one black and the other white in color. They were cutting the grass with their teeth. Looking around in desperation he saw nearby a beehive filled with honey although there were no bees around. This gave him a thought of tasting the honey. Holding the grass with one hand, he tried tasting the honey with the other. As he got involved in honey, he forgot about the lion, serpent and the rats. Anyone could just imagine what his conclusion would be.

After mentioning this, the respected Imam Ghazali رحمة الله عليه says, "O friend, your example is similar to that of this man. The angel of death is after you like a lion. The torment of grave is waiting for you like the serpent in the well. The black and white rats are the nights and days of your life. The grass itself is your life, which the rats are trimming. However, you are lost in the pleasures of this life, which the hive filled with honey represents. You have forgotten about everything and do not care to think what your end would be."

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Man makes his Lord (Allah) angry by getting involved in a luxurious life. Pleasure of eatables, enjoyment of high ranks and fame are some of the things that keep holding him. These luxuries make him forget the *Akhirah*. Therefore, abandoning the world is synonymous to abandoning the great comfort and luxuries.

60) The offspring of a serpent cannot be trusted

One should not establish friendship with a bad person in order to save his family prestige. You cannot sweeten water from a stinking source even with a huge amount of sugar. The offspring of a crow cannot become a goose. Offspring of a serpent cannot be loyal even to a person feeding them milk. A wild gourd cannot turn into a watermelon, even if taken to Makkah (a sacred place).

61) Giving an acceptable nickname to wife is Sunnah

Prophet صلی اللہ علیہ وسلم used to treat his family members with great love and affection. He therefore said:

اَنَا خَيْرُكُمْ لِاَهْلِيْ

"Among all of you, I am the one treating his family in the best way."

Once when he صلی اللہ علیہ وسلم came home, Sayyidah Aishah رضی اللہ عنہا was drinking water from a bowl. Seeing her from a distance, he said, "Humairah, leave some for me as well." Although her name was Aishah رضی اللہ عنہا, Prophet صلی اللہ علیہ وسلم used to call her Humairah due to affection. From this hadith, we come to know that in order to express his tender feelings a husband should give his wife a name liked by both. A name such given is symbolic of love and a Sunnah, as well as a way to make the wife feel closeness to her husband.

Prophet صلی اللہ علیہ وسلم when asked her to leave some water for him, Sayyidah Aishah رضی اللہ عنہا did so and gave it to the Prophet صلی اللہ علیہ وسلم. It comes in hadith that Prophet صلی اللہ علیہ وسلم after taking the bowl from her, asked her from which side of the bowl she drank. On her pointing it out, he صلی اللہ علیہ وسلم drank from the

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same spot. On receiving such affection from her husband, any wife would be willing to make her family life peaceful.

Although being the best of the Prophets and a blessing for all the worlds, he صلى الله عليه وسلم preferred drinking the leftover of his صلى الله عليه وسلم wife only due to love and affection.

62) Love talk with one's wife

Once, while he was in his home, Prophet صلى الله عليه وسلم said to Sayyidah Aishah رضی الله عنها, "Humairah, you are dearer to me than eating butter and dates together." She smiled and said, "O Prophet of Allah صلى الله عليه وسلم, you are dearer to me than eating butter and honey mixed together." Hearing this, Prophet صلى الله عليه وسلم said with a smile, "Humairah, your statement is better than mine."

The fear of Allah that Prophet صلى الله عليه وسلم had in his heart was extensive, and he had a loving relationship with his family members. That is something desirable, which Almighty Allah also likes.

According to Sayyidah Aishah رضی الله عنها, Prophet صلى الله عليه وسلم always used to enter his home with a smiling face. In the light of this hadith, anyone can judge his own attitude and facial expressions at the time of entering his home.

63) It is not possible to satisfy every desire of Nafs (base instinets)

A king had no offspring. One day he asked his minister of state to bring his child to him. The minister did so the next day. The king greeted the child with affection and asked the minister to satisfy every wish of the child from then onward. "How is it possible to satisfy all his wishes, your honor?" the minister asked. "What is so difficult in that? I can tell all my servants to take care of every need and want of the child in order to prevent him from crying" the king said. "Okay then, why don't you ask him what he wants?" said the minister.

When asked what he would like to have, the child said he wanted an elephant. The king told his men to bring and show an elephant to the kid. After playing with the elephant for some time, the child started crying and asked for a needle. The king

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ordered to bring a needle to him. The kid again started crying after a while. When enquired about his next desire, he demanded to get the elephant pass through the needle hole.

Just like a child, Nafs cannot be fully satisfied as well. The only way to control, it is to reform it.

64) Tale of a greedy person

Mufti Taqi Uthmani دامت برکاتہم has written in his book *Tarashay* about a man named "Ash'ab Tamay" who was the slave of Sayyidina Abdullah bin Zubair رضی اللہ عنہ and a greedy man. He was famous for his avarice. Even if he saw somebody scratching his body, he would think that the other man was taking out some money to give him. He himself used to say that whenever he saw two men whispering to each other, he would think that one of them is mentioning about his will to give his inheritance to Ash'ab. When seeing confectioners making sweets, he would ask them to make sweets bigger in size in case somebody buys them and give them to him.

Once he got surrounded by a few boys. In order to get rid of them, he thought of a plan. He told them a fictitious story about Sālim bin Abdullah رحمۃ اللہ علیہ distributing things among people, and told them to go to Salim رحمۃ اللہ علیہ so that they would be able to get something as well. As the boys ran toward Sālim رحمۃ اللہ علیہ, Ashab also started running after them. When they saw Sālim رحمۃ اللہ علیہ, he was distributing nothing. The boys complained to Ash'ab about his telling lie to them and asked him why he followed them. He replied that a thought came to his mind to go and check if Sālim رحمۃ اللہ علیہ was really distributing something so that he could get a share as well.

65) Sayyidina Uthman's رضی اللہ عنہ wisdom in dealing with a Jew

Almighty Allah bestowed Sayyidina Uthman Ghani رضی اللہ عنہ with a lot of wealth, but he had no love for money in his heart and never refrained from spending in the path of Allah. Muslims in those days were facing severe shortage of water. B'er Rauma was a well owned by a Jew in those days. Muslims used to

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purchase water from that Jew. Sayyidina Uthman رضی اللہ عنہ went to that Jew and asked him to sell the well to him. The Jew refused by saying that it was a big source of income for him. Sayyidina Uthman رضی اللہ عنہ then offered him full price for acquiring half of the rights. The Jew did not have the insight that Allah's special servants have. He agreed and accepted full price for selling half of the well. He allowed Sayyidina Uthman رضی اللہ عنہ to draw water on alternate days only. After the deal had taken place, Sayyidina Uthman رضی اللہ عنہ announced that on his turn, he would allow free water to all Muslims and non-Muslims for Allah's sake. When people started getting free water on every alternate day, they stopped purchasing water from the Jew. The Jew then came to Sayyidina Uthman رضی اللہ عنہ after a few months and offered to sell him the rest half of the rights as well. Sayyidina Uthman رضی اللہ عنہ purchased the remaining half and dedicated it for Allah's sake. *(Khutbat-e-Faqir: vol. 9, pg. 37)*

66) Having trust in fate when facing a calamity is the Sunnah of Sayyidina Adam علیہ السلام

Sayyidina Abu Hurairah رضی اللہ عنہ narrates that Prophet صلی اللہ علیہ وسلم has said, "Once Sayyidina Adam علیہ السلام and Sayyidina Musa علیہ السلام had a conversation in front of Almighty Allah, in which Sayyidina Adam علیہ السلام excelled.

"Sayyidina Musa علیہ السلام said to Sayyidina Adam علیہ السلام, 'You're the one whom Almighty Allah created with His own hands, put his special soul inside you, made the angels prostrate before you and then settled you down in Paradise. Why did you make such a mistake then which got all your progeny expelled to this earth.'

"Sayyidina Adam علیہ السلام replied, 'And you're the one who was selected by Almighty Allah for prophet hood, was given the honor of conversation with Him, and was bestowed with Torah which had details of everything given in it. Can you tell me how many years before creating me, Allah had written everything in Torah?'

"Sayyidina Musa علیہ السلام said, 'Forty years before you were created.'

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"Sayyidina Adam عليه السلام then asked him, 'Have you seen written in Torah:

وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾ (سورہ توبہ: آیت ۱۲۱)

And Adam disobeyed his Lord, and erred. (20: 121)

"To which Sayyidina Musa عليه السلام replied in affirmation. Sayyidina Adam عليه السلام then said, 'Why do you then blame me for something that was written in my fate by Almighty Allah forty .years before I was created.'" Prophet صلى الله عليه وسلم then said, "By saying this, Adam عليه السلام excelled the conversation." *(Sahih Muslim)*

Explanation: Allah Almighty when created the world and everything inside it also wrote down all occurrences that were supposed to take place in it. The purpose of mentioning an event related to fate was the teaching of humankind. The lesson taught by the event is that it was the Will of Allah to make a subordinate on this earth, so He created Adam عليه السلام. Allah then ordered him to refrain from eating wheat and on the other hand, gave him power to do the forbidden. Almighty Allah then addressed him, "O Adam, did We not prohibit you from going near that particular tree, and cautioned you about Shaytān being your big enemy; why did you then forget everything and ate what was prohibited?"

The progeny of Adam عليه السلام should understand that the reply of Sayyidina Adam عليه السلام comprised only of lamentation. He did not use a single word to answer Almighty Allah. He uttered even the words of Istaghfar (penitence /begging forgiveness) only when inspired by Allah Almighty Himself. There was a big lesson in that event for us that none among the creation can question Allah, who is the Creator and the Almighty Lord. Only He Himself possesses the right to interrogate His creation. To avoid the suggestion that Sayyidina Adam عليه السلام did not know the

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answer when Allah Almighty questioned him about the event, Allah Almighty arranged for a conversation between the two Prophets عليهم السلام. This is one of the methods for manifestation of secrets in the heavens. The person selected from the progeny of Sayyidina Adam عليه السلام for this purpose was Sayyidina Musa عليه السلام who had a delicate nature and a man of an acute intellect. The topic that he was given was to question Sayyidina Adam عليه السلام about the lapse made on his part. The purpose was to make it clear that Sayyidina Adam عليه السلام not only had an answer to the question, but it was convincing enough to weaken the zealous argument of Sayyidina Musa عليه السلام. The reason he did not answer before Almighty Allah was not his ignorance but his humbleness before his Creator that had made him speechless, and he had resorted to grievance and lamentation only.

It should however remain clear over here that the question posed by Sayyidina Musa عليه السلام before Sayyidina Adam عليه السلام was not why he ate the wheat but about why he made his progeny come into this world of troubles and hardships. As it was a result of eating wheat, that also came as a subject if discussion. Religious scholars (Ulama) have mentioned that it is not appropriate for anybody to take the excuse of fate to justify any of his errors or lapses, which would entirely upset the rules and laws of Shariah (Divine laws of Islam). People of the whole world could then provide justification of fate for their sins in order to get them absolved. The excuse of destiny that Sayyidina Adam عليه السلام provided was not for the lapse made on his part but for the consolation of his progeny who were facing the hardship of coming into this world. He wanted to satisfy them saying that the trouble they faced existed in their destiny by the Will of Allah. Sayyidina Adam عليه السلام although being an apparent source, is not to take the blame for it.

Relating a hardship to one's misfortune is showing consent in the Will of Allah, whereas relating a sin to one's destiny is like showing extreme courage before Allah. Even today, people satisfy themselves in the face of troubles by mentioning their fate. For example, a person who suffers a big loss in trade after

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switching from one department to another would attribute the loss to his destiny in order to save himself from the reproach of others. Hafiz Ibn Taymiah رحمة الله عليه has provided a superior and comfortable reasoning for the said event in his various writings, but Hafiz Ibn Qayyam رحمة الله عليه has explained it in detail. Although other justifications exist, they seem to be formal and Hafiz Ibn Qayyam رحمة الله عليه has refuted them. (*Shifa-ul-Alil: pg. 18, Sharah Aqidatul Tahawiah: pg. 79, Al-Bidayah wan Nihayah: vol. 1, pg. 85, Tarjumanus Sunnah: vol. 3, pg. 69, hadith number 914*)

67) A time will come when even land for a grave will become expensive

Sayyidina Abu Dharr رضی الله عنه narrates that once Prophet صلی الله علیه وسلم rode an ass and made me sit at the back. Then he said:

"What will you do at a time when people will suffer due to extreme hunger to such an extent that will make it difficult for them rising from their bed to pray salah?" Sayyidina Abu Dharr رضی الله عنه replied, "Only Allah and His Prophet صلی الله علیه وسلم know better." Prophet صلی الله علیه وسلم then said, "Be careful even then not to beg before anyone."

"O Abu Dharr رضی الله عنه, tell me what would you do if death becomes very frequent and widespread making the cost of a grave equal to that of a slave?" Sayyidina Abu Dharr رضی الله عنه again said, "Only Allah and His Prophet صلی الله علیه وسلم know better." Prophet صلی الله علیه وسلم then advised him to be patient if he sees such a time.

"What would you do in case of genocide resulting in heavy bloodshed?" Sayyidina Abu Dharr رضی الله عنه replied, "Only Allah and His Prophet صلی الله علیه وسلم know better." Prophet صلی الله علیه وسلم said, "Remain inside your home with the door locked." On asking what to do in case it is difficult to save himself even then, Prophet صلی الله علیه وسلم advised him to move to his own tribe at such a time. When Sayyidina Abu Dharr رضی الله عنه further asked if it would be appropriate for him to fight back, Prophet صلی الله علیه وسلم said, "You will also be considered a part of the mischief then. Therefore, do not fight back at all. Moreover, if you fear yourself getting scared of the shining sword, cover your face with the border of your shawl and

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accept being murdered. In such a case all the sins, whether they be yours or his, will go into the account of the murderer." *(Ibn Hiban, Tarjumanus Sunnah: vol. 4, pg. 274)*

68) Recite the following at the time of Tahajjud (Supererogatory Prayer)

Recite each of the following ten times at the time of Tahajjud prayer:

10 times	اَللّٰهُ اَكْبَرُ
10 times	اَلْحَمْدُ لِلّٰهِ
10 times	سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ
10 times	سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ
10 times	اَسْتَغْفِرُ اللّٰهَ
10 times	لَا اِلٰهَ اِلَّا اللّٰهُ
10 times	اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ ضِيْقِ الدُّنْيَا وَضِيْقِ يَوْمِ الْقِيَامَةِ

(With reference to Abu Dawūd: vol. 2, pg. 694, Ibnul Hasani: pg. 761)

69) A tested prescription for the heart disease

One should recite يَا قَوِيُّ الْقَادِرُ الْمُقْتَدِرُ قَوِّنِيْ وَقَلْبِيْ 7 times after every *salah* (prayer) by placing the right hand on his heart. In case somebody else recites it for him, he should say, "يَا قَوِيُّ الْقَادِرُ الْمُقْتَدِرُ قَوِّهٖ وَقَلْبَهٗ".

70) A proven practice for fulfilling all desires

Recite يَا اللّٰهُ يَا رَحْمٰنُ يَا رَحِيْمُ abundantly without fixing any number for it.

71) Making dua (supplication) for the cure of a sick person while visiting him

اَسْئَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ if recited 7 times when visiting a sick person will result in his cure IshaAllah. *(Mishkat 135)*

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72) A tested prescription for increase in sustenance as well as outward and inward riches

Recite "یا مغنی" 1111 (eleven hundred and eleven) times anytime with durūd eleven times each before and after it.

73) Reciting Surah Falaq protects from the jealousy of an envious person

Recite Surah Al-Falaq 360 times, blow it on water and make the respective person drink the water to save him from the effects of jealousy. Also, sprinkle this water inside the home and office. In case it is not possible to recite in this number, then recite it 240 times. More than one person can recite it together, even in three episodes.

74) A tested method for safety from the evil of an enemy

Reciting Surah Al-Ikhlas, Surah Al-Falaq and Surah An-Nās three times each, after Fajr and Maghrib prayers is very beneficial.

75) An experienced way to recover from an illness

Recite یا سلام 142 times in the morning and evening daily, with three times durūd in the beginning and in the end. Recite as much as possible in different timings.

76) A proven method for protection from the evil of opponents

Recite اَللّٰهُمَّ اكْفِنَا بِمَا شِئْتَ اَللّٰهُمَّ اِنِّیْ اَجْعَلُكَ فِیْ نُحُوْرِهِمْ وَاَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ eleven times after every salah.

77) A tested way for removing external influence and protection from the evil of mischief

Recite and blow durūd three times, Surah Al-Fatiha three times, Ayatal Kursi three times, Surah Al-Ikhlas three times, Surah Al-Falaq three times and Surah An-Nās three times. Somebody else can recite and blow on a person who cannot do it himself. It can also be blown on water and respective person made to drink it. Recite after every salah or eleven times daily in the morning and evening.

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78) To facilitate and expedite nikah and to get a proper marriage partner

Someone from among the parents or guardian should recite يَا لَطِيْفُ يَا وَدُوْدُ eleven hundred and eleven times after Isha, with eleven times durūd in the beginning and in the end.

79) Getting cured from all diseases

Recite Surah Al-Fatiha eleven times daily, blow on water and make the sick person drink that water. Do it continuously. It would be better to add Surah Al-Falaq and Surah An-Nās three times each to it.

80) For conquest and protection from the evil of enemies

Recite (إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾) (Chapter 14, Ruku 6, Surah Al-Hijr: Ayah 95) one thousand times after Isha for 11 days and thereafter one hundred times daily. It is better to recite for more than 11 days in matters of importance.

81) For finishing a job with ease

Recite يَا سُبُّوْحُ يَا قُدُّوْسُ يَا غَفُوْرُ يَا وَدُوْدُ quietly without any fixed number in front of a ruler or some one in authority.

82) Special practice

Recite حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ with 11 times durood in the beginning as well as in the end:

For protection from evils and mischief	341 times
For increase in sustenance and payment of debt	308 times
For finishing a special job	111 times
For getting help in problems and worries	140 times

83) Recite with the intention of correction of state and fulfillment of rights

Recite يَا مُقَلِّبَ الْقُلُوْبِ وَالْأَبْصَارِ يَا خَالِقَ اللَّيْلِ وَالنَّهَارِ يَا عَزِيْزُ يَا لَطِيْفُ يَا غَفَّارُ 200

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times for forty days anytime of the day, and thereafter 21 times daily with 11 times durūd in the beginning as well as in the end.

84) A Story about Shaytān's (Satan) deception - one's end may not be the same as his earlier life

A strange event exists in hadith about the vile trickery of Shaytān. Ibn Amir has narrated it from Ubayd Bin Yasār and has linked it to Prophet صلى الله عليه وسلم. The book *Talbīs-e-Iblīs* also mentions this event.

There was a monk named Barsisa among the Bani Israel who was unequalled in his devotion to prayers. He remained busy in prayers in a monastery made by him especially for the purpose. He used to have no concern with others. Shaytān (satan) made a plan to lead him astray.

Barsisa did not like wasting time and never left his room. At times, he would however peep outside his window whenever he felt tired. Fields and gardens surrounded the hermitage and the area was not populated. When the accursed Shaytān (satan) noticed that Barsisa used to look outside a couple of times during the daytime, he came in the human form and stood in prayers in front of his window. He was in fact trying to deceive Barsisa by acquiring a form that could be attractive to him.

Looking outside the window, Barsisa felt surprised by seeing a man standing in prayers. At another time of the day, when he saw outside, he found him doing a long Ruku, and the third time he saw him in Sajdāh (prostration). It continued like that for days. Slowly it started coming to Barsisa's mind that the man he saw was very pious remaining always busy in prayers. For months, Shaytān (satan) kept on deceiving Barsisa like that until it finally came to his mind to know the identity of the pious man.

As the thought came to Barsisa's mind, Shaytān (satan) guilefully brought his prayer mat close to Barsisa's window. Barsisa then asked Shaytān who he was. Shaytān replied that being busy in prayers he did not like to be disturbed. This left Barsisa puzzled. Again, the next day Barsisa tried knowing

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about him but Shaytān did not give an appropriate response.

One day when it was raining, Shaytān (satan) stood on his prayer mat as usual. Barsisa felt a soft corner for him in his heart and considering him a devotee decided to invite him inside. Shaytān was waiting for the opportunity. When invited by Barsisa, he replied that a believer should not refuse an offer made by another believer and came inside. He then continued his prayers inside the room for months, which was in fact a plan to trap Barsisa.

Seeing him offering prayers so devotedly for months, Barsisa became very impressed by him. Shaytān (satan) then told Barsisa that having prayed for one whole year, he now wanted to go to some other place. At the time of departure, he said to Barsisa that he wanted to tell him about something special that when recited and blown can cure a sick person. Although Barsisa was not interested initially in it, but Shaytān (satan) convinced him that it was a special gift he had received after a long hardship, and wanted to pass it on to Barsisa. After teaching it to him, Shaytān (satan) disappeared from there and reached the residence of the king who had three sons and one daughter. He tried influencing the king's daughter who became insane as a result. She was educated and beautiful but Shaytān (satan) made her sick and she started having convulsions. The king called many physicians and doctors who could not treat her successfully.

The Shaytān (satan) then put an idea in to the mind of the king to see some pious man who could recite and blow something on his daughter. He sent his men to look for the most pious person in his territory. They came with the news that it was Barsisa but he did not like to see anyone at all. The king sent him a request that in case he did not want to come see the king, the king wanted to visit Barsisa himself.

When the king's men went to him with the offer to treat the daughter of king, Barsisa instantly remembered the special words he had learned from the Shaytān (satan) and thought that it was a good time to test the validity of the charm. He therefore allowed the king to bring his daughter. When she was brought

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to him, Barsisa recited the special words and blew on the girl who was immediately relieved from her sickness. This made the king happy and he attributed it to the talent of Barsisa. Whereas, it was the Shaytān (satan) who had made her sick and he was the one who relieved her of the fits.

After a lapse of a month and a half, Shaytān again attacked the king's daughter and made her sick. She was brought back to Barsisa for treatment. The same story took place. Barsisa blew on the girl, and Shaytān left her all right. This made Barsisa quite famous among others.

After sometime, an enemy attacked the king's country. The king wanted to go fight the enemy along with his sons but did not like to leave his daughter unattended in case she fell sick in his absence. The king then decided to ask Barsisa to take personal care of his daughter. It was a part of the plan made by the Shaytān. The king went to Barsisa with the proposal of taking care of his daughter in his absence, as he was the one he trusted the most. Barsisa initially refused to remain alone with the girl. The king then offered to get a place built in front of Barsisa's monastery where the girl could stay by herself. As Barsisa agreed, the king left his daughter in the place he got built.

As he used to cook for himself, it came to Barsisa's mind that it would be appropriate providing some food to the king's daughter as well in order to save her from the trouble of cooking. After preparing meals, he would eat half of the food keeping the other half outside his monastery and then knocking at his door to signal the girl to come and pick the food. The process kept on repeating for many months.

The Shaytān then made him realize that it was not proper for the girl to come outside alone to pick her food, which could be dangerous for her chastity. Barsisa then thought of putting the food inside her door in order to save her from coming outside. He used to do so by knocking at her door, and the girl would collect it from inside.

After the passage of a few more months, the Shaytān (satan) put in Barsisa's mind that he himself remained busy in worship

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whereas the king's daughter was sitting idle all the time. That could make her sicker. He inspired Barsisa to advise and admonish the girl for getting her involved in prayer as well and not waste her time. Finding the idea attractive, Barsisa wondered what the order of the work would be. Shaytān (satan) put the solution in his mind that it would be okay to ask the girl to come sit at the top level of her residence, whereas Barsisa himself could preach her while sitting at the roof top of his monastery. He started doing accordingly. His teachings impressed the girl very much and she started praying Salah and doing Dhikr herself. The Shaytān (satan) then made Barsisa realize that since his teachings were leaving good impact on the girl, he should continue it with regularity. The preaching thus went on.

After some time Shaytān (satan) again put a thought in Barsisa's mind that since he and the girl used to sit on their respective roofs, they became prominent to others. That could result in their bad reputation. Instead of sitting at the rooftop, it would be better if Barsisa stood outside her door and talk, while she heard it from inside. At least the girl would be behind the curtain. The program then continued in that order for some more time.

The Shaytān (satan) then inspired a thought in Barsisa's mind that since he used to stand and speak alone outside the door, others might consider him insane by seeing him talking to himself. He as such should stand inside her door when preaching while she could listen from a distance. When he started his speeches inside the home, the girl found an opportunity to give him reports of her prayers and worships. This made him even happier that his teachings were not going in vain. He was not alone now in doing worship of Allah but the girl was also taking part in it. His teachings continued in the same way.

The Shaytān (satan) finally made them start liking each other. The girl offered to place a bedstead for Barsisa so that he could sit on it while preaching and she herself could sit at a distance. As he agreed to it, the girl placed the bedstead close to the door. Then Shaytān (satan) created a sympathy and kindness for the girl in Barsisa's heart after sometime. He inspired a

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thought in the mind of the worshipper that his lecture was for the girl but since she used to sit at a distance, he had to raise his voice for her to hear properly. This made his voice go outside the home making people know that he was inside her home. He therefore considered it better to move the bedstead a little bit closer to her so that they did not have to raise voice when talking. Barsisa's bedstead then moved closer to the girl. Moreover, the series of his lectures went on.

After some time the Shaytān (satan) inspired the girl to get dressed properly before coming in front of Barsisa enchanting the worshipper even further with her beauty. The Shaytān then started putting tender feelings for the girl inside Barsisa's heart, which slowly made him grow weary of his monastery. He started spending more time at the girl's residence talking to her. A year had passed since the girl was there. Her brothers then came to see how she was doing and found her happy, chanting praises for the monk. The princes went back to the battlefield. As they left, the Shaytān (satan) increased his efforts. He created love and affection for the girl in Barsisa's heart and vice versa. Both of them started having warm feelings for each other.

The worshipper now used to focus his gaze at the face of the girl while preaching. The Shaytān (satan) on the other hand taught the girl how to play coquettish and attract him with whims and fancies. The worshipper instead of sitting separately then moved to her bed. Looking at her closely made him realize how beautiful and attractive she was. Being not able to control himself anymore, he stretched his hand out foward the girl. She smiled and encouraged him. Barsisa finally got involved in adultery. When the curtain of modesty lifted from in between, they started living like husband and wife. The princess became pregnant as a result.

Barsisa then felt concerned what would happen when others come to know of it. The Shaytān consoled his heart by putting in the idea of burying the newborn alive right after delivery. He also put the thought of warning the girl about her disrepute making her keep silent in order to hide their sin. With this

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thought, all fear and concern disappeared and Barsisa continued satisfying his lust as before.

The princess after sometime gave birth to a baby. Once when she was feeding the infant, Barsisa thought of murdering her child in order to erase the proof of his fornication. About a couple of years had passed already and the king along with his men was to come shortly.

One day while she was sleeping, Barsisa murdered the child and buried him in the courtyard of her residence. The mother after waking up enquired where her child was. Barsisa expressed his ignorance, making her angry. The Shaytān then made Barsisa realize that being a mother she would never forget her child, and as such should be got rid of as well. He thought of satisfying the king with the explanation that she died of some disease. After having this thought he murdered her and buried her next to her child, becoming busy again in his prayers.

After a few months when the king returned from the battlefield, he sent his sons to go and bring their sister back. As they came and asked about her, Barsisa burst into tears and told them that their sister was very pious and a devout worshipper but she died. He also showed them her grave in the courtyard. The brothers feeling extremely sad went back.

When they slept at night, the Shaytān (satan) came to the elder brother in his dream and asked about his sister. The brother replied that when going to the battlefield they had left her with Barsisa, but she passed away. The Shaytān said that she did not die a natural death. On asking, he further elaborated the fact that Barsisa murdered and buried her along with her child after fornicating with her. The Shaytān (satan) then came in the dreams of the other two brothers and told the same story to them.

After waking up in the morning, all three of the brothers narrated their dreams to each other, and felt surprised at having seen the same dream simultaneously. The youngest one said that he did not think that they saw the dream together by chance but he felt there was something suspicious in there. As he wanted to

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investigate further, the other brother told him not to take the dream seriously. The youngest one however left home for further enquiry. Seeing this, the other two also accompanied him. When they dug the grave, they found the skeleton of not only their sister but also of the newborn.

After getting the proof, they arrested Barsisa. When taken before the judge, he accepted his despicable crime, and the judge ordered execution for him.

He reached the gallows with noose around his neck. Just a few moments before the pulling of noose, Shaytān (satan) came to Barsisa in the form of the pious person that had taught him about the magic cure before. He asked Barsisa to recognize him. When Barsisa admitted recognizing him, Shaytān (satan) told him how he taught him the spell first, made the girl sick and finally got her murdered through Barsisa. He then offered to save him from execution on the pretext of doing something that he wanted. When Barsisa asked what he wanted from him, Shaytān (satan) asked him to repeat the words denying the existence of Allah Almighty. Barsisa had become desperate by then. He thought of saying the words once in order to save himself from execution and then repent afterwards. Noose tightened around his neck right at that moment when he uttered the words denying the existence of Allah. He thus departed from this world in the state of kufr (infidelity).

Anyone can understand from here how the Shaytān makes humans perform sins through his long term planning. Saving oneself from his trap is not easy for anyone. It is only up to Allah Almighty to save anybody from the accursed Shaytān (satan). We should therefore beg Allah Almighty for guidance and deliverance in the following way:

اَللّٰهُمَّ احْفَظْنَا مِنَ الشَّيْطَانِ الرَّجِيْمِ . رَبِّ اَعُوْذُبِكَ مِنْ هَمَزَاتِ
الشَّيٰطِيْنِ وَاَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنَ

O Allah, save us from the evil of the accursed Shaytān (satan). O Lord, I seek Your protection from the taunts of

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devils and from their presence.

85) Doubts and suspicions are not a cause of damage to one's Dīn (Divine religion Islam)

Question: Respected and honorable Maulana Sahib, *Assalamu Alaikum wa Rahmatullah wa Barakatuhu.* After *Salam,* I would like to state that I have been having a lot of doubts and suspicions these days, which are increasing day by day. This is a cause of severe distress for me. Kindly suggest some suitable prescription for me.

Answer: Try to practice the following:

Doubts and suspicions do not cause damage to one's Dīn. Keep assurance about this.

Keep yourself busy in something related to either Dīn or to this world.

Do not try to get rid of the doubts making them stick to your mind even more.

The example of doubts and suspicions is that of a barking dog not to be driven off.

When having doubts, recite اٰمَنْتُ بِاللّٰهِ وَرَسُوْلِهٖ which means, "I put my faith in Allah and his Prophet صلی اللہ علیہ وسلم." *(Hisn-e-Haseen: pg. 225)*

Recite لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ regularly.

Practice recitation of the following dua every morning and evening:

اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهٗ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَعُوْذُبِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهٖ وَاَنْ اَقْتَرِفَ عَلٰى نَفْسِيْ سُوْٓءًا اَوْ اَجُرَّهٗ اِلٰى مُسْلِمٍ

(Abu Dawūd, Sahih Tirmidhi: vol. 3, pg. 142)

Recite اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ 10 times every morning.

Recite

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اَللّٰهُ أَحَدٌ ﴿١﴾ اَللّٰهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

which means, "Allah is One. Allah is besought of all, needing none. He neither begot anyone, nor was He begotten. And equal to Him has never been any one." *(Hisn-e-Haseen: pg. 225)*

And Allah knows best. *Wassalam*. Seeker of Allah's approval: Muhammad Yunus Palanpuri.

86) Being wealthy is not similar to being a guard of wealth

Keep in mind that some people are wealthy whereas others are the custodian of wealth. Wealthy are those who have riches that they spend abundantly in the path of Allah. The custodians of wealth are those who check their bank balance daily, and keep counting the accumulated amount. Poor fellows are in fact acting as the guards of that money. When they leave this world, their offspring would spend their accumulated wealth lavishly in luxuries.

87) Why has Quran used the metaphor of water for the life of this world?

Almighty Allah says in Quran:

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَوٰةِ الدُّنْيَا كَمَآءٍ أَنزَلْنٰهُ مِنَ السَّمَآءِ

(سورہ کہف: آیت ۴۵)

Give them the example of the worldly life; it is like water We sent down from the sky. (18: 45)

Allah Almighty has used the example of water in this Ayah for the life of this world. We can find many similarities between the two. A few examples are given hereunder:

1) A property of water is that it never stays at a single place. It

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always flows as it finds the opportunity. Just like water, this world also slips out of hands and does not stay at a place. A person thinks that he possesses the worldly benefits, whereas the world is slowly absconding day by day. A point to remember is that it escapes slowly and stealthily. For some it departs in fifty years, for others in seventy and for some others in a hundred years. But a person remains unaware of its slow escape. Although it goes to every person, it does not stay with anybody. It married many men but left them all as widowers. A saint once saw the world in his dream in the form of a virgin. He asked her, "Having married millions of people, how come you still remain a virgin?" She replied, "Those who married me were not men, and the ones who were real men did not accept to marry me."

Those who are holy servants of Allah do not cast a loving glance toward this world. For them the one really wanted is Allah Himself, hence they concentrate toward Allah Almighty only. They aspire for the blessings of Akhirah. They get scared when they get the bounties of this world, as they do not want the return of their good deeds in this world only.

2) Another property of water is that whoever enters it does not remain dry. Similarly, a person getting involved into this world would ultimately have its effect.

3) The third property of water is that when its quantity is according to needs, it is beneficial. However when it exceeds the limits of needs, it becomes harmful. Same is the case with this world. It is useful only in limited quantity but becomes injurious when it exceeds the necessity. Water when flooded, breaks dams as well, because it is more than the requirement. Similarly, those who have money in big quantities get involved into luxuries and start crossing the boundaries of Shariah. Those who lose millions in gambling in a single night do not care, as the money they have is much more in excess than their needs.

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88) Holy men of Allah are self-sufficient

Our distinctive ancestors were offered enormous amounts of money and big properties by the kings of their times which they never accepted for their own selves. Hazrat Salim رحمۃاللہعلیہ, who was the grandson of Sayyidina Umar Ibn Al-Khattab رضی اللہ عنہ, once came into the holy city of Makkah. In Mutaf he saw Hisham Ibn Abdul Malik who was the ruler of his time. Hisham said salam to him and asked if Hazrat Salim رحمۃ اللہ علیہ had any need that he could fulfill. Hazrat Salim رحمۃ اللہ علیہ replied that, "Hisham, I feel shy of expressing my needs in front of anyone but Allah, especially when I am standing in front of Baitullah. Respect toward Allah demands that our needs be expressed only before Him." This made Hisham silent. He came out of the Haram just when Hazrat Salim also came out. Seeing him, Hisham again came toward him and asked if he could serve any of his needs as they were now standing outside the Baitullah. Hazrat Salim رحمۃ اللہ علیہ said to him, "O Hisham, tell me what should I ask you for, Dīn or Duniya (this world)?" Hisham knew that as far as Dīn was concerned, Salim رحمۃاللہعلیہ was among the most pious ones of his time, as such he said, "Hazrat, ask me for the belongings of this world." He replied instantly, "I never asked for this world even from its Creator, how I could ask you for it?" Hearing this, the color of Hisham's face changed and he became silent due to embarrassment.

89) Shaytān does not accept bribe

Imam Ghazali رحمۃاللہعلیہ has said, "Shaytān (satan) is such an enemy of ours that never accepts bribe. Other enemies when offered gifts or bribes, might become lenient and let go of their enmity. They might also love flattery, but Shaytān (satan) is one such enemy who neither would accept bribe nor be pleased with mere flattery or sweet talk. Nobody can claim that on his earnest request Shaytān (satan) would leave him alone. He would never ever spare anyone as he is a robber of Imaan (faith and belief) always waiting for an opportunity to deprive the man of his Imān."

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90) Why Sunnah got precedence over Faraidh in Wudhu (Ablution)

Question: Respected and honorable sir, *Assalamu Alaikum wa Rahmatullah wa Barakatuhu.* After *Salam*, I would like to ask a question for my knowledge. It is obligatory to wash face in wudhu, whereas before performing this mandatory act, it is required to wash hands, rinse mouth and nostrils, which belong to the category of Sunnah. Why does the order in wudhu not comprise of *Faraidh* first and Sunnahs afterwards? What is the reason for giving Sunnah precedence over *Faraidh*?

Answer: The reply *fuqha* (learned scholars of Islam) have given for this is that while performing wudhu with water when a man takes water in his hand, he would be able to see the color of water with his eyes. When he puts the water in his mouth, he would be able to feel its taste, and when putting it in nostrils, he can judge the smell of water. When he feels satisfied about the color, taste and smell of water, only then he would wash his face to fulfill the requirement of *shariah.*

Question: Respected and honorable sir, *Assalamu Alaikum wa Rahmatullah wa Barakatuhu.*

After *Salam*, I would like to know the reason for Almighty Allah calling this world "a thing of amusement and play" in Quran.

Answer: Almighty Allah has mentioned in Quran:

وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ
ٱلْءَاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾

(سورہ عنکبوت آیت ۶۴)

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This worldly life is nothing but an amusement and play, and the Last Abode is the real life indeed. Only if they know! (29: 64)

Answer 1): The thing that ends most quickly in this world is the amusement and play. All things of enjoyment last only for a few minutes including the screen play, circus, animal show, etc. The reason Almighty Allah has given resemblance to this world with amusement is to make people realize that this world is of a short duration similar to that of a few moments. That is why people would say on the Judgment Day:

مَا لَبِثُوا غَيْرَ سَاعَةٍ (سورہ روم: آیت ۵۵)

They did not remain (in the graves) more than one hour. (30: 55)

Some would even say to this extent:

لَمْ يَلْبَثُوٓا إِلَّا عَشِيَّةً أَوْ ضُحٰهَا (سورہ نزعت: آیت ۴۶)

They did not live (in the world) but only for one afternoon or for the morning thereof. (79:46)

Even a life of a hundred years duration would seem to be little, as said in a verse:

Whatever seen was a dream, and whatever heard was a story.

Answer 2): Another reason for mentioning similarity between this world and 'amusement and play' is that usually after seeing the play and fun a person regrets having wasted his money and time. People mostly lament after having pleasure and fun as many of their necessary jobs and duties remain unaccomplished due to waste of time. Similar is the case with a worldly person who regrets having wasted his whole life at the time of his death.

Answer 3): Furthermore, the plays and theatres today are usually in the form of a shadow. On the screen, it

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seems that people are moving but in fact it is their shadow. Whoever is chasing them is chasing shadows. Similar is the case of this world. Whoever runs after it is running after a shadow and gets nothing in the end.

91) The best type of money is in the pocket not in the heart, the worst is in the heart not in the pocket

Money is like water. Water is necessary for a boat to sail. However, the boat sails only when it floats on the water. The same water when coming inside the boat becomes the cause of its drowning. A believer is like a boat and his money is like water that will help him swim as long as he does not have its love inside him. Money is the best servant when it is in the pocket, but the worst boss when it is inside the heart. *(Malfoozat Walid Sahib Nūrullah Marqaduhu)*

92) Shaytān (satan) easily causes disputes between husband and wife

What Shaytān (satan) extremely dislikes is a happy married life. His major wish is to make the relationship of husband and wife estranged through misunderstanding. He especially causes unsoundness of mind in husbands. The husband who acts cheerful outside the home when he is among his friends becomes a bitter melon inside his home. Many young men complain of their temper becoming hot as they enter their homes. Actually, it is the Shaytān (satan) behind all that heat, as he wants to create confusions between the spouses.

Shaytān (satan) first causes fight between the husband and wife and then makes the husband utter the words of divorce. When the husband comes back into his senses, he gives excuse that he spoke the words of divorce in a state of anger. They as such start living back together without telling anyone. For as long as they live together in such a state, they keep on living under the sin of adultery. Shaytān (satan) makes humans perform such enormities.

According to Hadith, one of the signs of Qiyamah is the

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husbands divorcing their wives and then continue living with them without either performing back the nikah or doing *ruju'*.

93) Mischief of Shaytān (satan)

A man once saw the Shaytān (satan) and said, "O the accursed one, you are a rascal, creating mischief everywhere. If you sit quietly, the world will become a peaceful place." The cursed Shaytān (satan) replied, "I do nothing except touching with my finger." When asked what he meant by that, he said, "Come and see for yourself." Nearby was a confectionery, which had some sugar syrup lying inside a pot. The Shaytān (satan) after immersing his finger in the sugar syrup touched the wall with it. A fly came and sat at the syrup on the wall. A lizard came from somewhere to eat the fly. A man who was working nearby saw the lizard and threw his shoe at it. The shoe bounced back from the wall and fell on the sweetmeat in the store. As the shoe bumped into the sweets, the confectioner stood up in anger asking the man why he threw his shoe into the sweets. Both of them started arguing, and soon got support from their friends. Everyone engaged into fighting which became a big issue. Seeing this, Shaytān (satan) told the man, "You saw yourself that all I did was touching with my finger."

When the touch of his single finger has this mischievous effect, how abominable the Shaytān (satan) as a whole would be. *(Malfuzat Hadhrat Maulana Thanawi رحمة الله عليه)*

94) Jealousy and greed are two dangerous spiritual diseases

Sayyidina Nuh عليه السلام when sat in his boat along with his ummah saw an old man sitting inside, who was a stranger to everyone. Sayyidina Nuh عليه السلام had gathered pairs of everything but that old man was alone. The people got hold of the man and asked Sayyidina Nuh about his identity. When Sayyidina Nuh عليه السلام asked the man who he was, he said that he was the Shaytān (satan). Sayyidina Nuh عليه السلام said to him, "You are such a clever rascal that you rode my boat without permission." The Shaytān admitted his mistake and apologized.

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Sayyidina Nuh عليه السلام said that he would not let him go like that unless the Shaytān (satan) told him about the trick he uses to harm the people most. The Shaytān (satan) agreed on the condition that he will be allowed to leave after that. When Sayyidina Nuh عليه السلام gave his word, the Shaytān (satan) said, "I harm the man most by two things: Jealousy and Greed." He further added, "Jealousy is a characteristic I ruined myself with, whereas greediness is a thing that made Adam عليه السلام come down into this world from Jannah (heaven). These are the two characteristics I use the most for harming human beings."

These two diseases are for sure so dangerous that result into several other diseases. All the strife and quarrels that prevail into the world today are a result of either of the two. A jealous person burns himself from inside in the heat of envy. He can not see anyone in an appreciable state. He gets colic when he sees another person bestowed with the blessings of Allah or by seeing his brother flourish. *(Malfuzat Hadhrat Ji Maulana Inamul Hasan sahib رحمة الله عليه in special sitting)*

95) Slyness of Shaytān (Satan)

The Shaytān (satan) once came across Sayyidina Musa عليه السلام. On enquiring about his identity, he revealed that he was Shaytān. Sayyidina Musa عليه السلام asked him what tactics he had found best from his experience of leading people astray. He was reluctant at first but on the insistence of Sayyidina Musa عليه السلام, agreed to disclose the secret. He said that there were three things that were the gist:

"First of all I try to make a person forget to give charity after he has made intention for it. He as a result does not remember whether he made intention or not. A person therefore should not delay his act of charity in case I make him totally forget about it."

"The second thing is that I make a person break his promise to Allah. For example, in case a person makes a promise never to perform a particular sin, I try my best to get him involved in that sin. He should as such try to fulfill his promise as soon as possible."

"The third thing is that a person should try his best not to sit with a non-mahram in solitude, as I create attraction for a

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man in the heart of a woman and vice versa. And for this purpose I do not use my disciples but do it personally." *(Talbīs-e-Iblīs)*

96) Do not try to make a person on the deathbed speak unnecessarily

A sick person who is on the deathbed when recites *kalimah,* should not be talked to in case the kalimah becomes his last words. His sister, for example, should not come and ask him whether he recognizes her or not. He should be allowed to concentrate towards Allah so that Allah accepts his kalimah. These are the things a person can learn in the company of pious people. The relatives on the other hand often bring injury to the dying person by depriving him of saying the kalimah as his last words. May Allah give us the company of a pious person who make us recite the kalimah in our last moments. *Āmīn.*

97) We were saved as the Shaytān (Satan) forgot two directions

When the Shaytān said, "O Allah, I will attack the progeny of Adam from the four directions: right, left, front and behind", the angels felt surprised. Allah Almighty said, "O My angels, what makes you feel surprised?" They replied, "O Allah, it will be very difficult now for the progeny of Adam to save themselves from the trap of the accursed Shaytān (satan)." Almighty Allah said, "Do not be astonished, as the Shaytān (satan) mentioned only four directions whereas forgot about the other two, that is, upward and downward. My servant, when feeling penitent, would come to my door and raise his hands upward in dua. As the Shaytān (satan) will not be able to influence him from upward direction, I will forgive him even before his hands go back. Similarly, when my servant would put his head down in repentance, the Shaytān (satan) will not be able to affect him from the downward. I will grant him pardon even before he raises his head back from the prostration."

As the two directions are still saved from the Shaytān (satan), we should try sincerely to repent from our sins. We should try to

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raise our hands in solitude before Allah, and prostrate before Him, especially in the last ten days of the month of Ramadhan and inside the House of Allah at Makkah. The sincerity of a single person's penitence may be enough to cause the mercy of Almighty Allah to accept the repentance of everyone else.

O Allah, our Merciful Lord, save us from the traps of Shaytān (satan) in our remaining lives and protect our Imān at the time of our death. *Āmīn, thumma Āmīn.*

98) A person should not be sedated at the time of his death

Someone who is at the deathbed should not be completely anaesthetized. He should not be taken to the doctors at such a moment and asked to be tranquilized. Tranquilization keeps him from saying the kalimah in his last moments and the poor fellow passes without reciting it. When the time of death arrives, the doctor should be told not to sedate the patient, as a Muslim being a believer is always ready to face death. After trying their best, the doctors should be asked to leave the patient alone when the symptoms of death starts appearing. The patient should be allowed to prepare for appearing before his Lord (Allah) while he is in his senses, so that he leaves this world after reciting the kalimah.

99) Recite the following verses when you visit the House of Allah

I thank You for this O Allah as I was not able myself

You invited me and I was honored

It was You Who made me love Yourself, which was an honor

You made me revolve around Your sacred home, as I was not able to do it myself

You have quenched my long term desire

By making me drink the glass of Zam Zam, I was not worthy of it

You have solaced me O my Beloved

By embracing me, I was not worthy of it

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My tongue got used to doing Dhikr of no one but Allah
You taught me this lesson, as I did not know it myself

You have made me turn only to You for all my desires
And did not make me look toward others, which was a great Mercy

I admit my mistake of not remembering You all the time
Still You have not forgotten me though I was not worthy of it

I was away from the right path, but You helped me
It was You Who brought me on Your doorstep

I remember the promise I made to You in the very beginning
But I was not able to fulfill that promise without Your help

With Your Mercy and Kindness I was able to get under
The shadow of *Gunbad-e-Khizra* (Green Dome of the Masjid-e-Nabwi)
In the holy place what I saw and what I found
Was much more than I deserved
After coming in the court of the Holy Prophet صلی اللہ علیہ وسلم
I wonder how much Yunus (myself) has been honored

100) Spending eight hours on duty but not even eight minutes on Tahajjud (Supererogatory Prayer)

A man performs his duty for eight hours daily at a place that is an apparent source of his provisions. On the other hand, it is an irony that he does not spare even eight minutes daily to beg before Allah who is the real Provider and Caretaker of his necessities. Does he ever ask Allah for his needs at the time of Tahajjud which would require only eight minutes? Allah is the One Who fulfills our desires without an intermediate cause. Spending eight hours on an intermediary source, whereas not spending even eight minutes on a direct source is not comprehensible. We should sit in solitude and ask Allah for all our needs. Allah is pleased when His servants ask Him for anything, anytime,

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and thank Him for His bounties.

101) Feeling overwhelmed with gratitude is a way to thank Allah

Sayyidina Musa عليه السلام once asked Almighty Allah, "O Allah, in what way should I thank You? Even after worshipping for my whole life, I cannot express my gratitude for a single bounty of Yours. Whereas, You have bestowed me with numerous blessings." Almighty Allah sent His revelation in reply, "O Musa عليه السلام, by considering that you can never thank me enough even if you try for your whole life, you have in fact thanked me." *SubhanAllah.*

102) Others have a right in the provisions given by Allah

Allah Almighty provides sustenance to someone in abundance because it is not given only for him, but is to be shared by students, poor and needy etc. Allah has given him to pass it on to others. By not spending in the path of Allah, he is in fact not performing his duty of delivering properly, and as such, Allah suspends him from this duty. Allah Almighty chooses someone else in his place for this job.

Whenever a person gets provisions that are in excess of his needs, he should understand that there is a share of others in it. As mentioned in the following verse, Allah's other servants also have a right:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

(سورہ المعارج ۲۴-۲۵)

"And those in whose riches there is a specified right for the one who asks and the one who is deprived" (70: 24-25)

This is in fact a way to thank Allah Almighty for His enormous bounties. May Allah the Merciful help us in appreciating His blessings upon us and prevent us from deprivation. We ask Him

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to protect us from disgrace and dishonor in front of the infidels. In a way Allah saved us from lowering our head in front of others, the same way He may keep our hands from spreading in front of others. *(Āmīn thumma Āmīn).*

103) Allah invites our attention toward this fact

Atta Ibn Abi Rabah رحمة الله عليه who was a pious and righteous servant of Allah used to say, "Once Allah Almighty revealed this to me: 'O Atta, tell those people that whenever they face a little bit of hardship in getting provisions, they start complaining in gatherings. Whereas their records filled with enormities are brought to Me but I do not mention it in the gatherings of angels.'"

104) Rabiah Basariah رحمۃاللہعلیہا giving advice in a peculiar way

Rabiah Basariah رحمۃاللہعلیہا was once standing somewhere when a young man passed by her. He had a strip of cloth wrapped around his forehead. On asking what happened, he replied that he was having a headache. She asked if he ever had a headache before and he replied in negative. Then she asked what his age was, and he told her that he was thirty years old. Hearing this she said, "You never wrapped a band of gratitude around your head to thank Allah for the past thirty years but you wrapped a band of complaint the first time you had the ache."

Similar is the case with us. We spend a life of comfort for years under the blessings of Allah, but start complaining as soon as we face a little bit of uneasiness.

105) Continuance of Allah's bounties upon us

Allah Almighty says:

لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ (سورہ ابراہیم: آیت ۷)

"If you express gratitude, I shall certainly give you more".

This shows that expessing gratitude before Allah causes the blessings of Allah to persist and to increase in quantity as well.

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As said in a verse:

> Allah mends the broken relationships
> When a person leaves it to Him;
>
> Allah's graciousness and generosity exceeds so much that
> He gives millions when asked for thousands

That is the reason why those asking Allah Almighty complain of deficit in their way of asking. Allah's treasures are limitless whereas those receiving have insufficient storages.

106) Thank Allah for His blessings

Once, Harūn Rasheed who was the ruler of his time was sitting in the presence of Hazrat Sulaiman bin Harb رحمة الله عليه. On feeling thirsty, he asked his servant for water. The servant brought cold water for him to drink. As the head of state took the glass in his hand, Hazrat Sulaiman bin Harb رحمة الله عليه asked him to wait for a moment. He then asked Harūn if he was feeling extremely thirsty and there was only a single glass of water left in the whole world, what price would he be ready to pay for it. Harūn said he would be willing to give half of his kingdom for it. Sulaiman bin Harb رحمة الله عليه then asked him that after drinking water, if Harūn was not able to pass urine and there was only a single physician available in the whole world to relieve him of the painful situation, how much fee he would he be ready to pay. Harūn replied after some thinking that he would agree upon giving the rest half of his kingdom in that situation. Sulaiman bin Harb رحمة الله عليه then said, "O king, just consider for a moment - your whole kingdom is worth equal to a glass of water and a passing of urine."

If we ponder about the innumerable blessings of Allah, our hearts would say that we can never thank Allah Almighty enough for all that he has bestowed upon us.

Not all the material things that we have today were present in the past. In some respect, even an ordinary man of this day has more facilities in comparison to the rulers of the former times. For example, kings of the past era used to have oil lamps in their palaces, whereas, a poor man of today has electricity in his

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home. Such illuminous light was not available to the kings as well. The servants of the kings in the past used to move their fans with hands, whereas now a poor man also has the facility of electric fan. The cold water we get from refrigerator was not available even to the sultans in the past. Similarly, the kings had to travel on horses, making their journey last for months. Whereas, even a common man of today uses trains and aeroplanes that considerably reduce the duration of their travel. The fruits today are available out of season in the market and from different areas of the world. Allah Almighty considering our weakness provided us with these facilities in abundance. Eatables are available in such a quantity that even a beggar of today asks not for food but for money to buy cigarettes so he can intoxicate himself. The same beggar is on the other hand moving with a mobile phone in his hand. When a person gave a beggar in some place a small amount, he offered a bigger amount to the same person saying that he seemed to be in a greater need and that he could use it for buying something for his kids.

Although the blessings of Allah are pouring like rain in this era, Ingratitude prevails everywhere that was never like this before. Every single person is complaining about some thing or other. We can hear frequent complaints about business not flourishing, having problems in home, or poor condition of health. From among thousands, finding a single person grateful to Allah has become difficult.

107) An important advice

Material that is light in weight flows with water, for example, paper, wood, straw and weeds, etc. Whereas heavy things such as rocks change the direction of flow of water instead of flowing alongwith it. Being believers in Islam, we should try to become firm like rocks and change the values of this world, instead of adopting them.

108) A tree giving advice to Hazrat Siri Siqti رحمۃاللہعلیہ

Once Hazrat Siri Siqti رحمۃ اللہ علیہ was going somewhere in the afternoon. He felt sleepy and lied down under a tree for a nap.

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After sometime, he woke up and heard a voice coming from the tree. Allah Almighty at times causes such extraordinary things to happen. The tree was saying to him يَاسِرِّيُ! كُنْ مِثْلِي: "O Si :, become like me."

Hearing this, he amazingly asked the tree كَيْفَ اَكُوْنُ مِثْلَكَ: O tree, how can I become like you?

The tree replied, اِنَّ الَّذِيْنَ يَرْمُوْنَنِي بِالْاَحْجَارِ فَاَرْمِيْهِمْ بِالْاَثْمَارِ؟ O Siri, I give my fruits in return to those who throw stones at me.

Hazrat Siri رحمة الله عليه heard this with surprise. However, as he was a pious slave of Allah, Allah Almighty had bestowed him with special insight. A point immediately came to his mind that if the tree is so good that it rewards them with fruits who throw stones at it, then why Allah Almighty has made its wood to be burned as fuel. He asked, "O tree, if you are so good then why has Allah made you a fuel for the fire?" The tree replied, "It is because of a big defect found in me that has overcome this excessively good quality of mine. My shortcoming is that I do not have stability and oscillate in the direction of wind (that is, act according to the dictates of time).

109) Punishment for arrogance comes soon

British government had given such a big land to a property owner that it covered three consecutive railway stations. He was a billionaire who had a beautiful wife, a single son and a magnificent home. He was leading a luxurious life. Once he was eating icecream with his friends outside his home, when one of his friends mentioned about his problems. His friend said that his business was not going well keeping him busy and worried all the time. When the billionaire heard this, his Nafs got inflated and he boasted of his having so much money that it was difficult for him to find places to invest that entire amount. He further said that his progeny would not have to work for years to come. Allah Almighty disliked his pride and the rich man passed away from this world within a period of next six months.

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110) Status of women in the time of ignorance

When discussing the marital life, it would be appropriate to keep in mind the status of a woman in different civilizations and societies prior to Islam. It becomes apparent when we study the history of the world that before Islam women did not have even their basic rights.

In France, a woman was a cause of all menace as she was supposed to be only half-human.

In China, people believed that a woman invited towards evil because of having a Satanic soul inside her.

In Japan, a woman had to keep away from the places of worship as they considered her dirty.

Hinduism did not give the right of existance to a woman whose husband had passed away. Such a woman had to cremate herself alongwith the body of her husband otherwise, the society would not give her respect.

Christian world considered women to be a hindrance in the path of enlightenment towards God. They trained women to spend their lives as virgins, whereas men would consider it an honor to become a reverend and lead an unmarried life.

In Arab peninsula, birth of a daughter was a disgrace. The parents as such would bury the daughter alive. Women had their rights trampled so much that they were considered a legacy. After the death of a man, his offsprings took his wives in marriage just like other inheritance.

When a woman's husband died, she was sent to a small dark cabin outside Makkah for a couple of years. She did not even have water for cleaning herself and other necessasities as well ones there . In case she survived that period, she had to go around Makkah with a blackened face. Only after that could she live inside her home. In spite of her husband dying a natural death, poor wife had to face punishment for it.

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In such an environment where the rights of a woman were being trodden everywhere, Allah Almighty sent His beloved Prophet صلی اللہ علیہ وسلم with the blessing of Islam. He صلی اللہ علیہ وسلم elevated the status of women in that society. He صلی اللہ علیہ وسلم told people that a woman as a daughter was a source of honor, a cause of prestige in the form of a sister, a life-partner in the form of a wife, and a source of entering Jannah in the form of a mother.

111) Characteristics of a good woman

The pious people of Allah have mentioned four qualities that are required to be present in a wife:

> The first quality is that she should have humbleness and coyness on her face. A woman with bashfulness on her face would have a modest heart, as the face is a mirror of the heart. Sayyidina Abu Bakr رضی اللہ عنہ has said that bashfulness is required in men as well but more so in women.
>
> The second quality is that she should have sweetness in her tongue. She should not use acrimonious expressions when talking to her husband or rebuke her children unnecessarily.
>
> Third quality is that she should have a virtuous heart.
>
> The fourth quality is that her hands should remain busy in work.

The above-mentioned qualities would indeed turn a woman into an excellant wife.

112) Tongue of a nonreligious woman is like a sword

A wife using abusive language is a source of torment for her husband. Such a man can never get peace in his life. A woman has to acquire softness and sweetness in her way of talking. However, the relationship between the spouses comprises simultaneously of playfulness, airs and grace that can cause bitterness at times. Still a woman should be soft-spoken. Shariah has asked her to use a polite manner in talking to her husband, whereas a firm accent while talking to a non-mehram man so that he is not encouraged

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continuing unnecessarily. The fashionable women of today, on the other hand, act the other way round. When talking to their husbands they use bitter accents, whereas talking to strange men makes them use sweet tones.

It is a firm reality that tongue tears the relationships that a sword cannot cut. In addition, a woman's tongue is a sword that never becomes rusty. Some women are abusive to the extent of becoming unbearable. Many women ruin their homes because of abusive language and suspicions. Shariah has ordered women to talk courteously to their mahram men.

It is a quote from some wise man of Europe that if a woman talks to her husband in a gracious manner like she talks to a man living next door, she would be able to save her home from destruction. Similarly, a man's affectionate look towards his wife, in a manner he looks at the women in the neighborhood, would save his married life.

Note: It is not permissible to look at a non-mahram man or woman.

113) Practice of our righteous ancestors

Allah Almighty has given injunctions about marital life in Surah An-Nisa of Quran. It was a practice of our virtuous ancestors to get their daughters study Surah An-Nisa and Surah An-Nūr with translations before getting married. In case we are not able to teach translation of the whole Quran to our daughters, we should at least make them study translation of Surah An-Nisa and Surah An-Nūr so that they can lead a better married-life. Some of the pious ancestors had a particular custom of making their daughters write down a copy of the Holy Quran for themselves, as there was no printing press at that time. Their daughters would make a copy of Quran in their own hand writing in the state of wudhu. After completion, they got the Quran inscribed by them in dowry with a golden binding. It was a way of conveying a message to the husband of the daughter that she had used her spare time in making copy of Quran at her home.

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114) A house is built by hands but a home is built by hearts

There is a saying that hands can build houses but only hearts build homes. The joining of bricks brings a house into existence whereas joining of hearts makes that house a home. By paying attention to this, we can try leading a good marital life. When we reside in a non-Islamic country, our disputes on petty issues reaching the local administration make them mock at Islam. They point fingers at the teachings of our Holy Prophet صلی اللہ علیہ وسلم. Allowing them to make fun of Islam and its teachings due to our nastiness is nothing but a misfortune. We should try dealing with small problems inside our home and not make it an issue that becomes the talk of town. Our coming out of this shallowness would become a cause of good reputation for Muslims. Very few people have this thinking today. Like said in an Urdu verse:

> Wherever you see you can find a huge crowd of the progeny of Adam علیہ السلام
>
> However, it is difficult to find true slaves of Allah among them

It happens that the spouses fight when they are living together, whereas the same wife would spend her whole life crying for her husband in case he passes away. She would then lament remembering all his good points. The same would happen with the husband in case his wife dies. We should try to acknowledge and appreciate a person when he is close to us. It has been seen many a times that the spouses fight and go through divorce, but both of them remember each other desperately afterwards. They then try finding ways by going to the religious scholars to start living again as husband and wife. From the very beginning, they could have avoided the situation by adopting forgiveness and mutual understanding for concilliation. A poet has said in Urdu:

> It is not good to fight in this lovely weather
> We should leave the matter of win or loss to some other day
>
> And make friends together
> The same thing exists in another way:

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This life is short enough for love
Why waste time in offence and misunderstandings

115) Remaining in the state of wudhu causes increase in sustenence

Hazrat Fadhl Ali Qureshi رحمة الله عليه used to plough his land himself. He would water it, sow seeds, and harvest the crop himself. He would then bring the wheat home where both he and his wife would grind it at night after Isha prayer, make bread of it and feed that bread to his disciples in the monastery. He himself used to do all the work. He and his family would always remain in the state of wudhu. One day he brought the food to his monastery and placed it before his students. He then said to them, "O holy men, the bread that is placed before you has been prepared in the state of wudhu. All the work from the ploughing of land, sowing seeds, watering, reaping, grinding and making dough to cooking bread has been done in the state of wudhu. Even I placed the bread before you with wudhu. I wish you could also eat it in the state of wudhu." It comes in a hadith that remaining in the state of wudhu causes *barakah* in the sustenence. *(For the long hadith, see Bikhray Moti: vol 3, pg. 89)*

116) Appreciate the blessings of Allah while you have them

The following hadith is narrated in Al-Bukhari and Al-Muslim:

There were three men among the Bani Isra'īl. One of them was a patient of leprosy. A man once came to him and asked if he had any problem. He said there were many problems he was facing. One was leprosy due to which nobody liked seeing his face. His second problem was lack of money. The other man, on hearing this, prayed to Allah for removing his disease and for increasing his sustenance. Allah Almighty not only recovered him from disease, but also gave him a female camel. The offsprings of the she-camel started increasing and he became the owner of many thousand camels. He, as a result, became a rich man and got many palaces built for himself.

The second man was bald headed. The same man came to him and

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asked if he had any problem. The bald headed man replied that as he did not have hair on his head, people used to make fun of him, and he could not establish his business due to that reason. Hearing this, the other man prayed to Allah for giving him beautiful hair as well as for increasing his sustenance. Allah Almighty bestowed him with a cow that gave birth to many offsprings. The man, who was not bald anymore, became the owner of a herd of cows. He also became rich and started living a luxurious life.

The third man was blind. The very same man who went to the other two, came to see this man as well, and asked him the same question about his having any problem. The man replied that he had to adopt beggary, as he was blind and could not work. He was not able to see his mother or father. In addition, he complained of his poverty before him. The man after hearing all that, prayed to Allah for giving him eyesight and for increasing his sustenance. Almighty Allah restored his eyesight and provided him a goat. The goats increased in number extensively, and he became rich. He also started leading a life of respect in an elegant residence. After a few years, all three of the men became known as the elites of their time.

After many years, the same man who had made dua for them came to the first man. He said to him that he was a beggar and wanted something in the name of Allah. He said, "Allah is the One who gave you all the riches, as you had nothing before. Today you have so much, therefore give me something from that money you have." When the other man heard that comment, he felt his insult and shouted at the man giving those remarks. He told him that he was rich from the beginning and belonged to a rich and respectable family. He kicked the beggar out of his door. The beggar then said, "Okay, do not get angry at me. I pray to Allah for making you like you were in the beginning." He then left after making this dua. It so happened that all his camels died of a disease afterwards and the disease of leprosy came back to him. He therefore came back to his previous state.

The man, who prayed for them, then came to see the second man. He said the same things before him as well. Hearing the

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comment about his having nothing before, the second man also became extremely angry. He said to the man, "You are a loafer, whereas I have made all this money by my own effort. People call me business minded. I have been rich like this from the very beginning. Now you disappear from here, else, I will kick you out." The beggar then said, "Okay do not become angry. I pray to Allah for making you like you were before." He, as such, became bald again and all his cows died of a disease. He thus returned to his previous state.

The man making prayer went to the third man and repeated his story. He said, "I am a beggar and ask you for something in the name of Allah. You did had nothing before; then Allah gave you so much. I beg in the name of the name Allah who has given you all this." Tears came into the eyes of the other man as he heard these comments. He said, "My brother, you have spoken the truth. I was a blind man. People see darkness only during night, whereas darkness prevailed for me during daytime as well. I used to beg going from door to door. My condition was pitiful. Then came a slave of Allah, who made prayer for me, and Allah bestowed me not only with eyesight but also with so much wealth. You are asking in the name of Allah. I offer you to take as many goats as you wish from among the thousands that I have." When the rich man uttered those words, the other man said, "Congratulations. I am an angel from Allah. Allah had sent me to test three of his slaves, two of which have forgotten about their origin. You, however, have kept past in mind. May Allah bless you with more increase in your wealth." The man then became the richest man among the Bani Israel. This shows that if a man remembers his origin, Allah bestows his bounties on him. The substance of this hadith is from Al-Bukhari and Al-Muslim, whereas the wordings are of the compiler of this book. *(Al-Bukhari and Al-Muslim)*

117) A good bargain

Bahlul رحمة الله عليه was a saint in the times of Harūn Rasheed. He was a mystic and a spiritual sage. Harūn Rasheed used to respect him greatly. Harūn's wife Zubaidah was also a pious and

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chaste woman. She had kept in her palace about one thousand maidservants who were readers of Quran and had commited the Holy Book to their memory. They had their duties in different shifts. Therefore, Quranic recitation by those maids could be heard from her palace for the twenty four hours of the day. Her palace seemed to be a garden of Quran.

Ond day when Harūn Rasheed was walking at the riverside with his wife, he came across Bahlul رحمة الله عليه sage, who was sitting there. Harūn said Salam (greetings) to him and he replied. When asked what he was doing, Bahlul رحمة الله عليه said that he was making sand homes. When Harūn asked whom it was for, Bahlul said that he would make dua for anyone purchasing it that Allah Almighty grants him a home in Jannah (Paradise). When the emperor asked about its price, Bahlul replied that it was worth a single Dinar. Harūn walked ahead considering it a lunatic's claim.

Zubaidah Khatūn came after him and said Salam to Bahlul. She then asked him what he was doing. Bahlul gave the same reply that he gave to Harūn. Then she asked him for whom he was making the sand homes. Bahlul said anybody purchasing it would get a dua from him, praying to Allah Almighty for granting the purchaser a home in Jannah. When she asked how much it was priced for, Bahlul said, "One Dinar." Zubaidah Khatūn gave him one Dinar and asked him to make dua for her. She then left after he made dua for her.

When Harūn slept that night, he saw scenes from Jannah in his dream. What he saw included waterfalls, gardens blooming with flowers and fruits, as well as beautiful and high-rise palaces. One palace that was made of red rubies had the name of Zubaidah written on it. Harūn thought of entering it in his dream but was stopped by the gatekeeper. Harūn said that he wanted to see the palace from inside as it had the name of his wife. The gatekeeper replied that the rule was different in Jannah and nobody else but the person whose name is on the palace is allowed inside. When Harūn was pushed back, he woke up from the dream. Just after waking up, it came to his mind that Allah

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had accepted the dua of Bahlul in favor of Zubaidah. He then regretted not paying heed to Bahlul's argument. "I wish I had purchased a home for myself as well", he thought. He then spent the whole night without sleep. In the morning, he thought that he would again go to the riverside and on finding Bahlul would ask him for a home for himself.

Therefore, he again went to the riverside with his wife that evening. He was looking around to find Bahlul, when he saw him sitting making the same type of sand home. Harūn said Salam and Bahlul replied. Harūn then asked him what he was doing and Bahlul said that he was making a home. When asked whom he was making it for, Bahlul said that he would make dua to Allah that He grants the purchaser of the sand home a home in Jannah. Harūn Rasheed then asked about the price and Bahlul said that its price was the kingdom of the whole world. Harūn said that he could never pay so much price. He further asked why Bahlul had raised the price considerably in one day. Bahlul said, "O Emperor, yesterday it was a blind deal but today you have already seen what you will get in return. It was as such cheap yesterday, whereas today you will have to pay much more price for what you have seen and liked."

Similar is our example. As we have believed in Allah Almighty and His Prophet صلی اللہ علیہ وسلم without seeing them, therefore it is possible for us to get Jannah for a small price. However, when the signs of Ākhirah (life after death) will become visible at the time of death, we would no more be able to pay the price for the valuable Jannah. Allah Almighty has said in Quran:

يُبَصَّرُونَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ
﴿١١﴾ وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾ وَمَن فِي
الْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ (سورۃالمعارج: آیت ۱۱تا۱۴)

A guilty person will desire that he may be able to ransom himself from the torment of that day even by his sons, and

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his wife and his brother, and his kindred that sheltered him, and all those on earth, then he may redeem himself. By no means! (70: 14-15)

118) A prescription from Quran and Hadith for getting relief from grief

أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ۝٨٧

(سورۂ انبیاء: آیت ۸۷)

There is no god but You. Pure are You. Indeed I was among the wrongdoers. (21: 87)

119) Virtues of the above-mentioned Ayah

Sayyidina S'ad bin Abi Waqas رضی اللہ عنہ said, "I bring this information to you that a Bedouin came just after Prophet صلی اللہ علیہ وسلم mentioned this Ayah *(21:87)*, and started talking to Prophet صلی اللہ علیہ وسلم. A considerable time passed in this and Prophet صلی اللہ علیہ وسلم then stood up and started walking toward his home. I followed him. When he reached near his home, I continued my walk by stamping my feet on the ground in the fear of missing him and for getting his attention. Listening to the sound of my steps, Prophet صلی اللہ علیہ وسلم then turned toward me and said, "Are you Abu Ishaq?" I replied in affirmation. He صلی اللہ علیہ وسلم then asked, "What is the matter?" I said, "O Prophet صلی اللہ علیہ وسلم of Allah, just after your mentioning about the dua, that Bedouin came and you became busy." Prophet صلی اللہ علیہ وسلم said, "Yes, that dua belongs to Dhunnun علیہ السلام that he made while he was inside the stomach of the fish, that is:

أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ۝٨٧

There is no god but You. Pure are You. Indeed I was among the wrongdoers. (21: 87)

Listen, whoever Muslim prays to his Lord (Allah) through this

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dua in any matter, Allah Almighty does accept his dua for sure."

It is narrated in *Ibn Abi Hatim* that whoever prays through this dua of Yunus عليه السلام, his dua is for sure accepted.

3) Abu Saeed رحمة الله عليه says that it is mentioned in the same Ayah just after this dua that:

"And this is how We rescue the believers."

4) It comes in *Ibne Jareer* that Prophet صلى الله عليه وسلم has said that the name of Allah by which He accepts duas and gives what is asked for, is found in the dua made by Sayyidina Yunus عليه السلام.

5) Sayyidina S'ad bin Abi Waqas رضى الله عنه says that he asked the Prophet صلى الله عليه وسلم, "O Prophet صلى الله عليه وسلم of Allah, was that dua particularly for Sayyidina Yunus عليه السلام or is open to all Muslims?" To this Prophet صلى الله عليه وسلم replied, "Did you not read in Quran that:

> *So We responded to him and rescued him from the distress. And this is how We rescue the believers.*

Thus, whoever recites this dua, has been promised acceptance by Allah."

6) It comes in *Ibn Abi Hatim* that Kathir bin Saeed narrates that he asked Imam Hasan Basri رحمة الله عليه, "O Abu Saeed, by which name of Allah should dua be made so that is accepted by Allah, and by which name of Allah should He be asked so that He grants what has been asked?" He replied, "O nephew, have you not read about what Allah has said in Quran. Then he recited the same two Ayahs and said that, "O nephew, this is the great name of Allah that when used with dua makes it accepted, and when Allah is asked by this name, He grants the wish." *(Tafsīr Ibn-Kathir: vol. 3, pg. 395, 396).*

7) It comes in hadith that whoever Muslim recites the above-mentioned Ayah 40 times during his illness, will get the reward of 40 martyrs in case he passes away due to that disease; otherwise, all his sins will be pardoned if he recovers. *(Hisn-e-Haseen: pg 241).*

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120) Dua for parents

"الحمد لله رب العالمين رب السموت ورب الارض رب العالمين وله
الكبرياء في السموت والارض وهو العزيز الحكيم لله الحمد رب
السموت ورب الارض رب العالمين وله العظمة في السموت
والارض وهو العزيز الحكيم هو الملك رب السموت ورب الارض
ورب العالمين وله النور في السموت والارض وهو العزيز الحكيم ط"

Allamah Aini رحمة الله عليه has narrated a hadith in the commentary of Al-Bukhari that whoever recites the above-mentioned dua once and makes dua to Allah to give its reward to his parents, has in fact given the parents their right. In addition to this, if he recites Surah Al-Ikhlas 3 times, Surah Fatiha 3 times, and Durūd 3 times, he will be considered obedient to his parents. It comes in hadith that whenever a person gives a Nafl charity, he should send its reward to his parents in case they are Muslims. In this way, they will get the reward as well whereas the reward of the person making this charity will not reduce. *(Kanz).*

Note: Hazrat Auzaa'ī رحمة الله عليه says that he heard that a person who was disobedient to his parents during their lifetime, if repents and makes *Istaghfar* (prayer for forgiveness) for them after their death, pays their debt (in case they had any), and do not say anything bad about them, will be considered among the obedient ones. Similarly, a person who was obedient to his parents during their lifetime, but says bad things about them after their death, does not pay their debt, and does not make *Istaghfar* for them, is considered among the disobedient ones. *(Durr Manthur).*

121) Advice full of wisdom

Sayyidina Luqman عليه السلام gave the following advices to his son:

Son, you protect your heart in Salah.
Protect your tongue in the company of people.
Protect your eyes inside other people's home.

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Protect your stomach when you are at the tablespread.

122) And forget two things

Maltreatment of others towards you.
Your good treatment towards others.

123) And keep two things in mind

Remembrance of Allah.
Preparation for death.

124) Commands of Allah

I have placed My consent in contradiction of Nafs, whereas people look for it in compliance of Nafs - how could they find it?

I have placed rest in Jannah, whereas people look for it in this world - how could they find it?

I have placed knowledge and wisdom in hunger, whereas people look for it in full stomach - how could they find it?

I have place prosperity in contentment, whereas people look for it in wealth - how could they find it?

I have placed respect in My obedience, whereas people look for it at the doors of kings - how could they find it?

125) What Allah Almighty tells us

Come towards Me and I will turn towards you.
Follow My path and I will open doors for you.

Consider yourself worthless and I will acknowledge your worth.
Bear reproach for Me and I will give esteem to you.

Get yourself ruined for Me and I will bestow the treasure of My blessings upon you.
Sell yourself in My market and I will make you priceless.

Consider Me your Lord and I will make you

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independent of others.
Shed tears due to My fear and I will cause rivers of forgiveness to flow.

Uphold your loyalty and I will confer My unlimited bounties upon you.
Honor My name and I will give respect to you.

Go out in My path and I will manifest My mysteries upon you.
Accept Me as *Hayyul Qayyum* and I will make you a trustee of eternal life.

Annihilate your existence for Me and I will elevate you with devotion.
Commit yourself to Me and I will make others dedicated towards you.

126) What we saw after growing up

Those who used to display their wealth went into the lap of poverty.
Those who used to show off their knowledge sat in the gatherings of illiterates.

Those who demonstrated their might earlier went in the slavery of the weak later on.
Those who were in the habit of displaying their worship turned away from Dīn.

Those who were accustomed to showing off their generosity succumbed to taking charity.
Those who used to live at the mercy of others remained in poverty.

Those who earned Dunya from Dīn acquired a dull complexion.
Those who used to be patient and grateful became dignified.

Those who were in the habit of having jealousy and malice in their hearts went into poverty.
Those who were used to telling lies got away from faith.

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Those who happened to be overwhelmed by anger were seen losing intellect.
Those who had expectations toward others fell in despair and worries.

Those who were accustomed to begging had to face disrespect.
Those who repented sincerely were found getting pleasure from their worship.

Those living in sins went in a state of anxiety.
Those denying the rights of their fellow beings lost their own rights.

Those having haram earnings got trapped in troubles.
Those who were obedient to their parents succeeded in life.

Those who were disobedient to their parents got maltreatment from their own children.
Those who used to oppress others had to beseech the oppressed.

Those who were careful about the rights of Allah were extremely careful.
Those who gave others their rights became famous.

Those who served their teachers found themselves obedient students.
Those who used to live in unawareness achieved high ranks after repentance.

127) What Islam demands from Muslim women

Do not reveal your adornment to *non-Mahram* men.

Do not let the sound of your jewellery reach the ears of *non-Mahrams.*

Do not apply perfumes when going outside.

Do not talk to *non-Mahram* men in a soft tone and accent.

Lower your gaze while walking outside or talking to a *non-Mahram.*

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Do not walk on a way that is crowded with men; rather prefer walking on a side.

Carry yourself out with modesty when you are outside the home.

Do not describe another woman before your husband.

Do not travel with a *non-Mahram* even when going for hajj.

Protect your chastity.

128) Truth about self

Praise and acknowledgement from the whole world will not benefit us in any way until and unless Allah Almighty Himself tells us on the Judgment Day that He is pleased with us. According to Allama Syed Sulaiman Nadwi رحمة الله عليه, despite receiving praise from many people one should not estimate his worth, as a slave does not estimate the worth of another slave. It only increases with the pleasure and satisfaction of the owner. A verse from Syed Sulaiman Nadwi رحمة الله عليه states:

> No matter whatever we achieve in this world
> Our deeds will in fact show result in the other World.

> In spite of getting many tributes in this world, we still do not know how Allah will value us. Another verse from him says:

> The pleasures or discomforts of this temporary life do not count
> We will however remain as a traveler over here

The temporary life is a source of delusion for us. Living a luxurious life would not entail anyone to having a satisfied heart and soul. According to Maulana Jalaluddin Rumi رحمة الله عليه:

> Even if the grave of a non believer is decorated from outside
> It cannot eliminate the punishment from Allah that is inside the grave

The adornment with marble of the grave of a non believer king, its garlanding by the rulers of the whole world and salute by army

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would not compensate for the chastisement going on inside the grave. The lightening done outside the grave is in no way beneficial for the deceased lying inside. Thus, the comforts of this world whether they are airconditioned rooms, family or wealth accumulated in banks would still be external pleasures only.

Our body is like a grave. Its beautification from outside is not akin to the satisfaction of the soul inside. Airconditioners can cool our bodies but cannot extinguish the fire inside the heart. Allah's displeasure would result in distress of our heart even if our physical body is in comfort. There is a saying from a pious man:

> The blooming of heart makes the outside world bloom as well, whereas a withering heart fades the world away.

A verse from another saint says:

> Loss of anything can get its compensation except losing Allah's love from your heart.

129) A virtuous deed brings its own satisfaction

As various food items have different tastes, similarly every virtuous deed is a source of contentment particular only to that act. Eating a mango would be different from eating a pomegranate or papaya. In the same way, drinking a beverage would be different from drinking cold water. It is the case with performing good jobs. Each of the following righteous deeds has its own pleasure and satisfaction:

Offering prayer with sincerity
Fasting
Having firm faith and belief
Doing *dhikr* of Allah
Going in the path of Allah for forty days
Doing *Gasht* (going door to door for inviting people in the path of Allah)
Keeping oneself from telling lies and cheating in dealing with others
Good treatment with parents
Treating one's offspring equally

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Remaining contended with your destiny
Thanking Allah for His blessings
Making One's *Nafs* patient
Abiding by the *Faraidh* and *Sunnahs*
Adopting a cheerful attitude when meeting another Muslim
Repaying a bad deed with a virtuous one
Showing sympathy towards orphans
Taking care of the widows
Not looking at the *non Mahrams*
Telling the truth
Attending combined prayer in the mosque
Sacrificing one's desires for others
Fulfilling needs of another Muslim

.That is the reason why holy men of Allah take pleasure in reading every single *Ayah* of Quran in the same way a person eating icecream enjoys every spoon of it. Going on foot for forty days in the path of Allah has its own enjoyment. Allah Almighty says in Quran:

وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَـٰتُهُۥ زَادَتْهُمْ إِيمَـٰنًا (سورۃ انفال: آیت ۲)

And when His verses are recited to them, it makes them more developed in faith; (8: 2)

130) Why we do not enjoy reading the Holy Quran

Reading of the Quran brings ultimate pleasure to the pious men of Allah. Why do we not get the same level of gratification from it? The reason is that we have not developed our inner self enough. While offering Salah, we find ourselves in the market in our imagination. When we recite Quran, our mind focuses toward something else. We can well understand why we donot derive pleasure from our acts of prayers and worship.

131) Strange way of prayers

The way we offer our prayers today is indeed bizarre. There have been times when an Imam (leader of Salah) did a mistake

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and asked the followers later how many Rakahs they had prayed, but there was not a single person among the whole congregation who could tell correctly. Every one of them had been praying inattentively. *Allahu Akbar*. This is the condition of our prayers, and the quality of our worship. A sage has said something wise:

> When I prostrated on the ground, I heard a voice from the soil saying, "O the one prostrating with hypocrisy, you have made me sullied as well."

A verse in Urdu means:

> While prostrating I heard a voice coming from the ground
>
> Your heart is accustomed to idols, what will you achieve in your Salah?

When one's heart has become an idol-temple, he cannot achieve pleasure in doing prostration.

> A prostration that used to cause the earth to tremble
>
> Is desired anxiously today by the pulpit and the arch of the mosque

One wonders where the foreheads are today that were eager to bow down before Allah. And where the hearts have gone that would shudder with the fear of Allah. The life has entirely changed today:

> Your (Allah's) congregation as well as devotees has disappeared
>
> The sighs offered during the night and lamentation in the morning is no more there
>
> Your adorers have vanished after receiving promises for the Judgment Day
>
> Now You wait for them with Your beautiful light

The inspiration and inculcation of Ghazali رحمة الله عليه and restlessness and anxiety of Razi رحمة الله عليه are no more there. What is the reason? The cause for this is that the direction of our

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efforts has changed. Instead of looking for the real wealth, we have started going after the mirage. Having forgotten the real assets, we have come to lead a life of humiliation.

We have now forgotten the times that the whole world felt proud of

We have memorized the tale of others whereas disregarded our own history

We see our faces in the mirrors but do not care about the blemishes inside our hearts

We got so involved in the life that we completely forgot about death

Anwar (the poet of these verses), the greatness of God is still rehearsed in the mosque

But the Muslims have forgotten to make the striking sound that causes tremor in the hearts

We wonder where the young men have gone that used to make striking repetitions of *La Ilaha Illallah* (There is no God but Allah) during night time. Their hearts would tremble with fear of Allah and their hands raised in supplication would cause such revolutions that were impossible even with the use of atomic bombs. Today we have lost the bliss of shedding tears during the night. The time for Tahajjud prayer is a time for acceptance of dua.

132) An inward and silent prayer *(Urdu poetry)*

Allah give me resources and ability for beneficence; bless me with Your fear inside and out

Allah bestow me with love of Quran in the Sunnah way; give me the blessing of Imān for both the worlds

I do not ask You for the throne of Sayyidina Sulaiman عليه السلام - just give me Your love as well as firm belief and determination

I wish I remained firm on the religion of Islam until my last breath - give me steadfastness and strength every

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single moment

Grant me a willpower that is sufficient for colliding against the mountains - provide me with the strength of Haider رضی اللہ عنہ and attraction of Sulaiman علیہ السلام.

Make the example of Farooq رضی اللہ عنہ a model for me to follow; give me the love of Prophet صلی اللہ علیہ وسلم, passion of Siddiq رضی اللہ عنہ and Uthman رضی اللہ عنہ

I wish to serve life in Your service - O Allah You give me the means and resources for that

I long for eternal life after finding You - provide me with a garden that never sees autumn

Send a Muslim who becomes Khidhr for me in the dark sea

Confer me with a heart that melts in Your remembrance and give me an eye that cries due to Your fear

Provide me with sufficiency of inner and outer self and bestow me with health O Compassionate Physician

Save me from the company of people of innovation and bad character; O Allah provide me with the love of the pious

Let me be in the service of Quran for the whole life; give me understanding of Quran and light of Your cognizance

Grant me Your approval O Allah; O Rahman keep me steadfast till my last breath

Allah is wealthy, Allah is rich, Allah is opulent, Allah is magnificent

He is Omnipresent and Omniscient as well as Omnipotent, Alighting on the Judgment Day, Sightful and Powerful

He is the light of daybreak that brightens the whole world; He is the Singular, the Most Extra-Ordinary One, and the Magnificent

He is the Owner and Creator of everyone; He is the Ruler and the Provider for everyone

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He is the Most Talented and the Most Superior Who created the whole world with the single word of *'Kun'*

Everyone spreads his hands before Him; all the High ranked mystics are dependent on Him

He is the One Who provides and takes away and makes others achieve their goals

Pleasing Allah makes the whole world pleased with us, leaving Allah makes the whole world become weary of us

We should therefore befriend Him as He is the One Who always listens to us

When the time of death will come, all luxuries will remain in this world

He is the One who gives death and life and He is the One who feeds us

He helps us keep awake and sleep; who is richer than He is?

No one is equivalent to Him whether he is a saint or a prophet

All kings and beggars are His slaves then why would we not look towards Him?

He gives esteem to anyone and disregards anyone as He wishes

He bestows anyone with good looks and good nature; no one is independent of Him

He was the One who took Nuh's عليه السلام ark ashore and turned the fire into a garden

He made our Prophet صلى الله عليه وسلم as the leader and thus raised our destiny

This world is a temporary place, a hitch and a vexatious problem

Greed occupies humans and they are always lost in material things

This life is but momentary and this world is a transitional

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abode

The fight over this world is useless and a dispute over material things

Whoever comes in this world will have to leave it after a short interval

The argument over things of this world will not help

Although Qaroon has left, we still go after riches; Dara left but the issue of wealth is there

Human nature still thrives upon the material things

Money, power, property, women, jewellary - everything is a cause of murder, fight and plunder

All the quarrels in the world focus around material objects

Once the soul departs from the body, it does not come back with all the money

Why is then this penance over bits and pieces?

The excessive love for wealth brings greed - this love should remain in moderation

Human comes into this world one day from non-existence and that day is celebrated

The period of youth brings innocence, love and royalty

That period though joyful, soon passes

Then comes the adulthood that makes him intoxicated - He does not care at all about rewards and punishments from Allah

His heart fills with self-conceit and imagination, but that period passes

He then becomes a brave soldier who fights courageously

He might get hurt in the battlefield but that period soon passes as well

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Then comes the stage of his knowledge, intellect and fame but that period also passes

Time then makes him middle aged and he starts loosing energy

The weakness though is bothering for him, but that duration also passes

Old age then brings a revolution depriving him of bravery and youth

It deteriorates his parts of body making life a misery

Death rotates around him all the time but that time also passes

Death then knocks at his door and no medicine from any of the physicians helps

He loses all hope of life and bears the pangs of death

Finally, that period passes as well!!

133) A prescription for health *(Urdu poetry)*

For maintaining a good health, use the recommendation of diet

Save yourself from medicine as much as you can

When affected by cold, a person should use egg yolks

In case of having heaviness in stomach, drink water boiled with fennel seeds or ginger

In comparison to blood, if someone has more production of phlegm, he should eat more carrots, chickpeas and turnips

To strengthen a weak liver eat more papaya

Someone with heat in liver should eat yogurt

Eating ghee (clarified butter) is appropriate when having dryness in intestines

A tired body feels soothed by drinking hot milk

If you have to do a lot of brainwork, eat honey with almond

If someone has a feeling of heat in his heart, he should eat *amlah* (the emblic myrobalan) and pineapple

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A sore throat soothes by gargling with hot saline water

For pain in tooth, one should rub salt on the gums with his finger

For getting relief of indigestion, one should remain empty-stomach for a while

134) Praise of Allah Almighty *(Urdu poetry)*

Allah You are pure, Eminent is Your glory
No one is like You, Eminent is Your glory

You are the God for all poor and rich, You are the assistance for all monarchs and beggars alike

You are the hope for the whole world, Eminent is Your glory

You make anyone exalted, and You make anyone disgraced

Who can compete with You? Eminent is Your glory

You are the One who fills sacks and wallets of everyone

You are the One I trust as well, Eminent is Your glory

You keep anyone alive as You wish, You bring death to anyone as You wish

In Your hand is annihilation and immortality, Eminent is Your glory

135) Prayer (Urdu poetry)

Creator of this earth and heavens, O Master of Judgment Day

You are the beginning and You are the end - no one is there except You

You fulfill everone's needs, You give relief in problems

We all make earnest request before You - kindly listen to our *dua*

Show us the straight path and guide us to salvation

Give us the wealth of knowledge, respect and fame

Keep us away from all evils, when the deliverance lies in

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righteousness

Make us do only that work which is liked by You

Give us success in this world and the Hereafter

Bring everyone's boat ashore and deliver him to his abode

136) Recommendation for any type of disease, trouble, business loan, protection from enemies

Recite the following Ayahs from Quran in order to get relief from any type of disease, trouble, and business loan, safety from the enemies and for security by the Will of Allah. Sometimes the result appears by the end of the day, and at other times, one has to wait for a while by the consent of Allah. However, the effect does show, *Alhamdulillah.*

When making prayer, recite only the Arabic content of the Ayahs. The translation lies hereunder so that the one making dua knows what he is reciting.

137) Sixteen Ayahs from Quran for protection

اعوذ باللہ من الشیطان الرجیم

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾ (سورہ بقرہ: آیت ۲۵۵)

And it does not weary Him to look after them. He is the All-High, the Supreme. (2: 255)

فَٱللَّهُ خَيْرٌ حَـٰفِظًا ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾ (سورہ یوسف: آیت ۶۴)

Well, Allah is the Best Guardian, and He is the Most-Merciful of all the Merciful. (12: 64)

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وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ﴿٧﴾ (سورہ صفت: آیت ۷)

And (have made them) a security against every rebellious devil. (37: 7)

وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾ (سورۂ حم السجدہ: آیت ۱۲)

And protected it properly. All this is the determination of the All-Mighty, the All-Knowing. (41: 12)

وَحَفِظْنَٰهَا مِن كُلِّ شَيْطَٰنٍ رَّجِيمٍ ﴿١٧﴾ (سورۂ حجر: آیت ۱۷)

And have protected them from every outcast devil. (15: 17)

إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ (سورۂ طارق: آیت ۴)

There is no human being, but there is a Watcher over him. (86: 4)

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾ (سورۂ بروج: آیت ۲۱۔۲۲)

The reality is that it is the glorious Qur'ān, (recorded) in the Preserved Tablet (LauH MaHfūZ). (85: 21-22)

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً (سورۂ انعام: آیت ۶۱)

And He sends guardians over you. (6: 61)

إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٥٧﴾ (سورۂ ھود: آیت ۵۷)

Surely, my Lord is guardian over every thing. (11: 57)

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لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِ (سورۂ رعد: آیت ۱۱)

For every one (from among you) there are angels replacing one another in front of him and behind him, who guard him under the command of Allah. (13: 11)

إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ۝٩ (سورہ حجر: آیت ۹)

We, Ourselves, have sent down the Dhikr (the Qur'ān), and We are there to protect it. (15: 9)

وَكُنَّا لَهُمۡ حَٰفِظِينَ ۝٨٢ (سورہ انبیاء: آیت ۸۲)

And We were the One who kept watch over them. (21: 82)

وَرَبُّكَ عَلَىٰ كُلِّ شَيۡءٍ حَفِيظٌ ۝٢١ (سورہ سبا: آیت ۲۱)

And your Lord is Watchful over every thing. (34: 21)

ٱللَّهُ حَفِيظٌ عَلَيۡهِمۡ وَمَآ أَنتَ عَلَيۡهِم بِوَكِيلٍ ۝٦ (سورہ شوریٰ: آیت ٦)

Allah is on watch against them, and you are not responsible for them. (42: 6)

وَعِندَنَا كِتَٰبٌ حَفِيظٌۢ ۝٤ (سورہ ق: آیت ۴)

And We have a Book that Preserves every thing. (50: 4)

وَإِنَّ عَلَيۡكُمۡ لَحَٰفِظِينَ ۝١٠ (سورہ انفطار: آیت ۱۰)

While (appointed) over you there are watchers. (82: 10)

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138) Dua for recovering from Illness

A simple solution is here for a disease that has rendered physicians helpless. Recite 17 times Durood in the beginning and in the end, 17 times Surah Fatiha alongwith *Bismillahir Rahmanir Raheem* (the two united together, that is, there should be no pause in between), 17 times Surah Al-Ikhlas, 17 times Ayatul Kursi (85 times in all), blow it on water and make the patient drink that water. With the Will of Allah, the patient will recover eventually.

139) For conformity and unity among the members of a household

If the members of a household remain in disagreement, then recite *Bismillahir Rahmanir Raheem* 7 times, blow it on food and make everyone in the family eat it. This will create unison among them by the Will of Allah.

140) It is not possible...

That one does not become like the company he keeps.

That one does not suffer in spite of doing everything in haste.
That one does not reach his goal after adopting ambition and steadiness.
That he does not get disgraced in spite of sitting in the company of women.
That one does not get himself into a disaster in spite of involving into the dispute of others.
That one does not regret after setting his heart on the material world.
That one does not get vexed inspite of talking too much.

141) You can not trust...

Shadow from clouds.
Love from a woman who has no relationship to you.
Praise from a flatterer.
Friendship of a self-interested person.
Wealthiness of a gambler.
Friends of good times.

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Health and life.

142) Avoid eating in following cases

Do not eat excessively.
Avoid eating in front of everyone.
Abstain from eating when standing in a market.
Keep away from eating without having full appetite.
Refrain from eating at a miser's place.
Do not eat anything haram.
Avoid unnecessary swearing.

143) What it brings along

Love, honesty, and economy bring wealth.
Lack of respect brings misfortune.
Extravagance brings poverty.
Company of elders brings wisdom.
Doing or listening to backbiting brings disease.
Being patient and not complaining in adversity brings comfort.
Usurping the money of a widow, orphan or trust brings destruction.

144) Accept defeat from

Your teacher when you express your knowledge and skill.
A woman when she uses abusive language.
An ass when he brays loudly.
An illiterate person when he argues.
Your partner when he competes in eating.
A show-off when he spends money.
Your wife when you two have a fight.

145) Accept

Your brother's excuse, even if your heart does not accept it.
A word of admonition even when sounds bitter.
A friend's gift even when it is not expensive.
Your mistake, even if you are disgraced.
Destitute's invitation, despite your feeling inconvenience.

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Parents' order, even if it is unpleasant.
Love your wife, even if she is unattractive.

146) Things of virtue and nobility

Help a poor person who has a family.
Pay back a hidden loan or fulfill the right of another person.
Treat the relatives with the acts of kindness and favor in spite of their showing maltreatment.
Express truth where it is required and where nobody else is ready to speak.
Support the weak and oppressed.
Forgive someone after having control.

147) Do not complain about

Your destiny as well as time.
Your own home even when it is small.
Your elders when you are in front of your children.
Your mother, father and teacher not even by mistake.
Your friend when you are with a stranger.
Your inlaws when your wife is before you.
Your guest when you have bid him farewell.

148) Who should wait for what

An excessive eater should wait for disease.
A person having immoral friends should wait for devastation.
A tattletale should wait for insult and distress.
Someone who mistreats his parents-in-law should wait for a son-in-law.
Someone who is disobedient to parents should wait for disobedient children and poverty.
An oppressor should wait for destruction.
A person who inflicts pain on his neighbors should wait for Divine wrath and punishment.

149) It is better

That one is with a serpent than with a person with bad

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character.

That one suffers with grief instead of getting involved in a dispute.

That one prefers honorable death in comparison to a life of disgrace.

That one becomes dumb than to have the habit of speaking untimely and improperly.

That one suffers from starvation instead of getting help from a show-off and ostentatious person.

That one faces poverty rather than becoming rich with unlawful money.

That one eats dry bread in freedom rather having sweets in fear and disgrace.

150) Stay away from...

A place of slander.

Dispute and lawsuit.

Having in-laws of your off-spring as your neighbors.

Doing backbiting or listening to it.

Vulgar novels and magazines.

Those addicted to intoxicants.

Bad company.

151) Who is tested when

A brave is tested at the time of fight.

A resolute person is tested during affliction.

A trustee is tested during poverty.

A woman's love is tested at the time of starvation.

A friend is tested at the time of need.

A noble person is tested at the time of breaking a deal.

A tolerant person is tested at the time of anger.

152) Do not reveal...

Vice or defect of anyone.

Secret of your heart.

Direction of your travel.

Profit and loss of your trade.

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Words entrusted to you.
All of your strength.
Your excessive need.

153) Elements of surprise

A person recognizes death and still laughs.
A person who knows that this world is going to an end one day nevertheless keeps strong desire for it.
A person believes in destiny but grieves on a loss.
A person believes in accountability on the Day of Judgment but collects wealth nevertheless.
A person knows about the Hell fire and still commits sins.
A person knows Allah but remembers others.
A person who has heard about Jannah (Paradise) still finds comfort in other things.
A person who considers Shaytān his enemy however obeys him.

154) Some Sunnahs related to eating...

Spread a cloth for placing food.
Wash both hands upto the wrist-joint.
Rinsing mouth is not required before eating under regular conditions but is allowable for cleaning mouth. It is however abominable (Makrūh) to eat without rinsing mouth in the state of impurity (Janabah).
Recite 'Bismillah' loudly.
Eat with right hand.
Let the most pious or most elderly start eating first.
Eat from the side that one faces in case there is a single type of food.
Eat a fallen piece after picking it up and cleaning it.
Eat without resting against something.
Do not find defect in the food.
Eat after removing shoes.
To sit on one's feet such that both knees are upstraight and the hips are resting on the ground. Alternatively, one may keep one knee in the upright position whereas sit on

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the other leg by placing the knee down. On the other hand, sit in the kneeling position by placing both knees down and bending forward a little bit.

Clean the plate or dish by finger at the time of finishing, as the utensil also prays for the forgiveness of that person. *(Mishkat)*

Recite following prayer after finishing:

"اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِیْنَ ط"

All praise is for Allah Who provided us with food to eat, water to drink and made us Muslim.

Lift the tablecloth before rising up.

Wash both hands after eating.

Rinse mouth after eating.

Recite 'Bismillah' later in case it was left by mistake in the beginning, using the following words:

بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ ط

I began and ended in the name of Allah.

Pray for the host in the following words:

اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِیْ وَاَسْقِ مَنْ سَقَانِیْ ط

O Allah feed him who fed me, and provide him to drink who provided me to drink.

155) Remembering Allah in everything

When starting any work recite: بِسْمِ اللّٰهِ

When promising to do anything say: اِنْشَاءَاللّٰه

When praising a good quality of something: سُبْحَانَ اللّٰهِ

When facing an affliction or pain say: يَااَللّٰه

When looking at something with praise say: مَاشَاءَاللّٰه

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When expressing gratitude to someone say:	جَزَاكَ اللّٰه
When waking up from sleep say:	لَا اِلٰهَ اِلَّا اللّٰه
When sneezing say:	اَلْحَمْدُ لِلّٰهِ
When someone else sneezes say:	يَرْحَمُكَ اللّٰه
After committing a sin either deliberately or unintentionally say:	اَسْتَغْفِرُ اللّٰهِ
When giving charity say:	فِي سَبِيْلِ اللّٰهِ
When saying goodbye say:	فِي اَمَانِ اللّٰهِ
When facing a problem or affliction recite:	تَوَكَّلْتُ عَلَى اللّٰهِ
When saying or hearing offensive or improper words:	نَعُوْذُ بِاللّٰهِ
When saying or hearing agreeable wordssay:	فَتَبَارَكَ اللّٰهُ
When making or attending du'a say:	آمِيْن
When hearing about someone's death recite:	اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

156) Quran's complaint toward Muslim Ummah

You showed negligence toward fulfilling the right of Quran.
Vulgar songs are heard playing in your homes instead of Quran recitation.
You decorated Quran with covers and placed it in shelves, but did not bring it into your lives.
You have time for watching cable TV and movies, listening to radio, taperecorder and music, as well as reading novels and nude film magazines but have no time for reading books related to Quran.

157) A strange event

A monarch's wife said to him, "You are a dweller of the Hell fire." He replied, "Okay, if I belong to Hell fire then you are divorced thrice." Now, is his wife halal for him anymore?

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In the times of either Imam Shafi'ī رحمة الله عليه or some other Islamic scholar, it so happened that the emperor of that place was once sitting with his wife in solitude. He wanted to have good time with her, whereas she was in a bad mood and did not want to respond. As the ruler kept on insisting, the wife became angry and said, "O the dweller of Hell, do not disturb me." Hearing this king also became angry and said, "In case I belong to Hell, you are divorced thrice." Both of them became worried for the whole night whether she was in fact divorced.

When they woke up in the morning, their anger had disappeared and they thought of getting a verdict from a religious scholar in that respect. They asked many scholars who replied that they could not answer as the divorce was conditional and nobody knew whether the king belonged to Hell or not.

The monarch did not want to lose his wife, but he was not able to find any solution for the problem. The problem became widely known, as the king was involved in it. At last, a scholar came who said he wanted to ask the king about something in solitude. As the king agreed, they went to a secluded place and the scholar asked the king if he had gone through a moment in life where he was inclined toward performing an enormity but he restrained himself due to the fear of Allah.

After thinking for some time, the king replied in affirmation. When asked about the detail, he said, "One day when I went to my room for taking rest, I found one of my maids in there who was taking care of some chores. As she was extremely beautiful, I felt an inspiration for sin inside my heart and locked the door of my room. Being a chaste woman, she got scared when I went near her. She immediately said يا مالك! اتق الله, 'O ruler, have fear of Allah.' As she said the words, I shuddered with fear after hearing the name of Allah. Opening the door of my room, I let the girl go. The only thing that kept me from performing that sin was the majesty, glory and fear of Allah Almighty."

Hearing that, the scholar gave the verdict that in case what the king iterated was true, he could very well say that the king was supposed

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to go to Paradise. As a result, the divorce did not come into effect.

When the other scholars cross-questioned him he said, "I did not give the verdict on my own, but have taken its reasoning from the Quran." Explaining it further, he recited the following Ayah of Quran:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ (سورہ نٰزعٰت: آیت ۴۰۔۴۱)

> Whereas for the one who feared to stand before his Lord, and restrained his self from the (evil) desire, the Paradise will be the abode. (79: 40-41)

He then addressed the king and said that since he refrained from that sin due to fear of Allah, the scholar was ready to give in writing that Allah Almighty will reward the king with Jannah.

May Allah Almighty bring us close to Him, save us from achieving pleasure from sins, and give us resources for spending the rest of our lives in His obedience. *(Āmīn, thumma Āmīn).*

Translation of a verse:

> In spite of giving the same love to all, everyone receives an amount corresponding to his own capacity.

158) Quran is the only Divine Book existing in original form

An Islamic scholar got the opportunity of sitting in the company of scholars from different religions. There were Christian priests, Jew rabbis and Hindu pandits. Everyone had to talk about his own religion. Once a Christian asked what they were to discuss in their next meeting. The Islamic scholar replied that everyone among them would read passages from their Holy Books that comprised of 'message in Allah's words', and explain their meaning as well. Everybody agreed.

The next time they gathered, they invited the Islamic scholar to start the session. He recited Surah Al-Fatiha and explained its

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meaning as well. After him came the turn of the Christian priest who started reading from his Bible. The Islamic scholars requested him to make one clarification. He asked him in what language was he reading the Bible. The priest replied that it was in English. Maulana then asked him to read the book that contained 'Allah's words', as decided earlier. Allah did not reveal His Book in English language. The priest replied that he did not have that; what he had was just its English translation which existed in the words of humans. The Jew said, in that case, even he did not have his Book in words of Allah. When asked why, he explained that the language that Allah revealed it in did not exist anymore in the world. When there are no people left who could read and understand that language, how could the original Book exist?

All of them finally agreed that among the followers of different religions, only Islamic followers are the one who have the Divine Book in its original form. To their surprise, Maulana told them that there were people committing the Islamic Holy Book to their memories. Maulana also asked them to show people who had memorized even a single page of their respective 'Holy Books'. First, the Book itself was not in original form, and second, there was nobody who had memorized a single page of whatever form was available. Allah Almighty has given this eminence only to the religion of Islam.

Translation of Urdu verses:

> Circumstances do not affect a pious saint of Allah
> He is like a star that does not fall down on earth
>
> Rivers merge themselves into a sea
> A sea, however, never merges into a river

159) Unlawful love causes lack of obedience and thus destruction in both the worlds

Having lustful gaze effects detrimental that at times it becomes a cause for destroying both this world and the Hereafter. It would therefore be appropriate to mention here some of its

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disadvantages and their remedies in order for one to himself. By being particular about the following, one would be able to save his eyes from sin:

Lower eyes when the women are passing by, no matter how much the Nafs demands looking at them. As the Indian saint Hazrat Khwaja Azizul Hasan Majzūb has cautioned in the following verse:

> Your religion is in danger so donot raise your eyes
> Lower your head whenever you go near women

As soon as you happen to see a woman, lower your gaze even if it is very difficult for you, and you fear losing your control.

Getting a little bit of pleasure would result in destroying your Ākhirah (hereafter). You will no more be able to remain obedient to Allah Almighty.

Everytime you cast immodest gaze on someone, offer four rakah *Nafl* (optional prayer), do *Istaghfar* (seek forgiveness) and give some charity according to your means.

The darkness that lustful glances cause inside heart is not easy to remove. Only after protecting your gaze extensively and repeatedly in spite of severe demand of Nafs, would you be able to clean your heart from its effects.

Lustful glances could become a cause of attraction, liking and then ensuing love. And, unlawful love becomes a cause for destruction in both this world and the Aakhirah.

Licentious gaze subsequently results in reduction, losing interest, and then total abstention from obedience, Dhikr *(base instincts)* and remembrance of Allah.

160) Chastity of glance is a deception of Nafs and Shaytān (Satan)

Muslim Ummah was the best among others that was created to bring righteousness and stop the spread of vice, whereas it has itself become addicted to crimes today. Following are the verses

from an Urdu poet:

You should refrain from acts that result in shame
As you have come in this world as an example for others

You should not waste time in acts of negligence
As you are here to wake others from slumber

Ask about the evils of immodesty and openness from those who are eligible for giving Islamic verdict. A woman wrote in her letter that her sister used to come unveiled to her place, and her husband got involved in her. He then started treating his wife abusively. She had asked for a remedy.

Some people claim of having a clean heart and pure gaze, or vice versa. I ask such people what they think about the purity of heart and gaze of Sayyidina Hazrat Ali رضی اللہ عنہ. He was a pious slave of Allah, nevertheless, Prophet صلی اللہ علیہ وسلم had commanded him to lower his gaze the second time, as the first and accidental glance is forgivable. Do others consider their heart and gaze purer than Sayyidina Hazrat Ali رضی اللہ عنہ?

It should be kept in mind that an electric wire remains to be a source of danger even the power supply is cut-off temporarily. People even then remain cautious about touching it, as the power supply can restore anytime. Similar is the case with casting glance. At first, it seems to be pure and after some time as the two are together in solitude, the same 'pure' gaze causes upheaval in the hearts. Whoever trusted his Nafs lost his piety and religion in seconds, which he had attained through an effort of whole life.

161) An inscribed finger-ring may be worn

Respected sir, *Assalamu Alaikum wa Rahmatullah wa Barakatuhu*. After Salam, I would like to say that I have a few questions about the finger rings. Kindly give me satisfactory reply.

Question: Is it appropriate to make or wear a ring that has Dhikr of Allah, statement of wisdom, someone's name or Quranic Ayahs and duas inscribed on it?

Answer: Sayyidina Anas رضی اللہ عنہ has narrated that Prophet صلی

صلى الله عليه وسلم got a silver ring made that had *"Muhammad Rasūlullah"* inscribed on it. *(Al-Bukhari, pg. 873).*

Abu Shaikh has narrated from Sayyidina Anas رضی اللہ عنہ that the ring of Prophet صلی اللہ علیہ وسلم had *"Lailaha Illallah Muhammadur Rasūlullah"* inscribed on it. *(Fathul Bari: vol. 10, pg. 329)*

This shows that it is correct to get Dhikr of Allah or similar things inscribed on the gem of a ring. It is also proven from the acts of Sahabah and Taba'een. They had following Arabic in Arabic on their rings:

Sayyidina Huzaifah and Sayyidina Ubaidah رضی اللہ عنہما had "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" inscribed in Arabic on their rings.

Sayyidina Masrūq رضی اللہ عنہ had "بِسْمِ اللّٰهِ" on his ring.

Sayyidina Jafar رضی اللہ عنہ had "اَلْعِزَّةُ لِلّٰهِ" on his ring.

Hazrat Ibrahim Nakhi رحمۃ اللہ علیہ had "بِاللّٰهِ" on his ring.

Sayyidina Abu Bakr رضی اللہ عنہ had "نِعْمَ الْقَادِرُ اللّٰه" on his ring. *(Tahawi, pg. 354).*

Hazrat Abdullah Ibn Umar and Hazrat Qasim Ibn Muhammad رحمۃ اللہ علیہ had "نِعْمَ الْقَادِرُ اللّٰه" on his ring.

Hazrat Ibn Sīrīn رحمۃ اللہ علیہ said that it was okay to get "حَسْبِيَ اللّٰهُ" on the rings. *(Jamaul Wasail, pg 184).*

Prophet صلی اللہ علیہ وسلم had "مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" on his ring.

Sayyidina Umar رضی اللہ عنہ had "كَفٰى بِالْمَوْتِ وَاعِظًا" on his ring.

Sayyidina Uthman رضی اللہ عنہ had "لَتَصْبِرَنَّ اَوْ لَتَنْدَمَنَّ" on his ring.

Sayyidina Hazrat Ali رضی اللہ عنہ had "اَلْمُلْكُ لِلّٰهِ" on his ring.

Hazrat Imam Abu Hanifa رحمۃ اللہ علیہ had "قُلِ الْخَيْرَ وَاِلَّا فَاسْكُتْ" on his ring.

Hazrat Imam Abu Yusuf رحمۃ اللہ علیہ had "مَنْ عَمِلَ بِرَأْيِهٖ فَقَدْ نَدِمَ" on his ring.

Hazrat Imam Muhammad رحمۃ اللہ علیہ had "مَنْ صَبَرَ ظَفِرَ" on his ring.

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Hazrat Maulana Ashraf Ali Thanwi رحمۃاللہعلیہ had "از گروہ اولیاء اشرف علی" on his ring (indication was toward Sayyidina Hazrat Ali رضی اللہ عنہ).

Mullah Ali Qari رحمۃ اللہ علیہ has stated that inscription of any of names of Allah is allowed on a finger ring. Allamah Nawawi رحمۃ اللہ علیہ has also considered it *halal* as per the opinion of majority. However one of his statements mentions it to be reprehensible *(Umdatul Qari: vol. 22. pg. 34)*. Hafiz رحمۃاللہعلیہ stated in *Fathul Bari* that wearing such rings while doing *Istīnja* (washing in toilet) can be considered reprehensible (*Makrūh*) otherwise there is no harm in it. *(Fathul Bari: vol. 10, pg. 338)*. This type of rings should however be removed when going to toilet as mentioned in hadith.

This answers your question that it is allowed having Quranic quotes, other statements or duas inscribed on finger rings. Wearing such rings is also pemissible. However it must be saved from disrespect. *(Shumail Kubra: vol. 2, pg. 152-153)*.

Question: Can one wear a ring made of brass, steel or iron?

Answer: Wearing rings made of the above-mentioned metals is not allowed:

Sayyidina Abdullah Bin Barīdah رضی اللہ عنہ narrates from his father that a man came to Prophet صلی اللہ علیہ وسلم wearing a brass ring in his finger. Prophet صلی اللہ علیہ وسلم said, "What is the matter? I feel smell of idols coming from you?" That man threw his ring away. He then came later with a ring of iron in his finger. Prophet صلی اللہ علیہ وسلم said, "Why do I see jewellery from Jahannam on your hand?" He then threw it as well and asked Prophet صلی اللہ علیہ وسلم about what metal to use for his ring. Prophet صلی اللہ علیہ وسلم replied that he could make a ring of silver without mixing any gold in it. *(Abu Dawūd, pg. 580)*.

Sayyidina Abdullah bin Umar رضی اللہ عنہ used to wear a ring made of gold. Prophet صلی اللہ علیہ وسلم expressed his displeasure on seeing it. Abdullah رضی اللہ عنہ removed it and wore an iron ring to which Prophet صلی اللہ علیہ وسلم gave a more adverse remark. Abdullah رضی اللہ عنہ then removed that as well and wore a silver ring afterwards. Prophet صلی اللہ علیہ وسلم remained silent as he saw the

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silver ring. *(Umdatul Qari: vol. 22, pg. 33).*

Sayyidina Umar Ibn Khattab رضی اللہ عنہ narrates that Prophet صلی اللہ علیہ وسلم when saw a gold ring in the hand of a man, asked him to remove it. When he wore an iron ring after that, Prophet صلی اللہ علیہ وسلم reproved it further. When he wore a silver ring, Prophet did not criticize it. *(Umdatul Qari: vol. 22, pg. 33).*

Some people wear a good-looking ring made of steel, which is not correct. Any material except silver is disallowed in case of finger rings. Allamah Aynī رحمۃ اللہ علیہ has stated that wearing brass, iron or lead is absolutely prohibited. Steel and iron is also not in making rings as that will be worn by the people of Jahannam. *(Umdatul Qari: vol. 22, pg. 37; Shumail kubra: vol. 2, pg. 151-152).*

Question: Can rings with gems such as agate, ruby or other stones be worn?

Answer: It is allowed using agate, ruby, etc. in finger rings. The ring itself should be of silver, fitted with a gem.

Sayyidah Fatimah رضی اللہ عنہا narrates from Prophet صلی اللہ علیہ وسلم that "Whoever wears a ring with agate, will always find goodness. *(Majmauz Zawaid: vol. 5, pg. 157; At-Tabarani).*

Sayyidah Aishah رضی اللہ عنہا narrates that someone from the family of Jafar came to Prophet صلی اللہ علیہ وسلم and said, "I can sacrifice my parents for you صلی اللہ علیہ وسلم. O Prophet صلی اللہ علیہ وسلم of Allah, kindly send someone with me who can buy slippers or shoes and ring for me." Prophet صلی اللہ علیہ وسلم sent Sayyidina Bilal رضی اللہ عنہ with instructions to purchase a pair of shoes that was not black in color, and a ring having agate affixed.

Benefit: Mulla Ali Qari رحمۃ اللہ علیہ has stated that Huffaz رحمۃ اللہ علیہ has considered the mentioned hadith unauthentic. *Jama-ul Wasail* has mentioned a weak narration about topaz in a ring preventing from plague. *(pg. 139).* Mulla Ali Qari رحمۃ اللہ علیہ has stated that it is proved from hadith that Prophet صلی اللہ علیہ وسلم had worn a ring with agate affixed on it. *(pg. 139).*

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Sharahul Islam states that wearing a ring of silver with agate on it is Sunnah. Another narration recommends wearing agate as it is a blessed stone having nothing similar to it. It is appropriate making a silver ring with agate fixed on it as gem. *(Jama-ul Wasail: pg. 140).*

Allamah Aynī رحمة الله عليه has mentioned that Sayyidina Hazrat Ali رضی الله عنه had a ring made made of ruby. It had "لا اله الا الله الملك الحق المبين" inscribed on it for strength of heart. *(vol. 22, pg. 34).*

162) Remove the ring having amulet when going to closet

Sayyidina Anas رضی الله عنه has narrated that Prophet صلی الله علیه وسلم used to remove his ring when he صلی الله علیه وسلم would go to bathroom. *(Nasai: vol. 2, pg. 289, Ibn Hiban).*

Benefit: The ring should be removed in case it has anything inscribed on it. Because the ring of Prophet صلی الله علیه وسلم had the statement "Muhammad Rasūlullah" inscribed on it, Prophet صلی الله علیه وسلم used to remove it due to respect. *(Margin of Nasai, pg. 289).*

163) Weaknesses generally found among women

One of the weakness is that they donot satisfy the other person by giving proper reply to a question. Instead, they add many unnecessary things whereas the original matter goes into the background. They should always remember to give an accurate and suitable reply after understanding the question.

Another shortcoming is that they do shopping on impulse. Whether or not they need a thing, they buy it instantly if they like it. They do not care if they have to borrow money from others for this reason. Even if there is no need to borrow, it is not wise wasting their money in this way. Waste of money is a sin as well. Proper thought should be given before spending as to whether the purchase being made would be a cause of religious benefit or satisfy any worldly need. Only after a thorough consideration if they find it necessary, they should spend the money. Otherwise it is not advisable wasting money, what to say of coming under debt.

If they are invited somewhere or have to take a journey, they

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would take so much time in getting ready that they often reach late at their destination. While being on the way, unnecessary delay might result in losing money or inflicting self-injury. Besides, there can be weather effects as well. In summer, going outside in the late after noon could cause heat impact whereas starting late in rainy season could be a source of further delay due to mud and puddles formed outside. Being on time could save them from many such problems. Moreover, returning home late would result in disturbing of their home routine. Food not getting ready on time, husband waiting and children crying would be some of the problems they would have to face because of upset routine.

Some women do not care at all about *pardah* of their voice, which is as compulsory as that of face. This becomes a way of commiting sin. Proper care should be taken about observance of any type of purdah.

A flaw usually found among women is that they like to interrupt each other whenever two women are talking. Before one finishes, the other woman cuts her short by starting to say something herself. At times, it happens that the two of them are talking simultaneously and none of them is willing to listen to the other. One should say anything only after the other person has finished.

Showing negligence in placing money and other valuable items at a safe and proper location is another defect found generally among women. Sometimes they leave it on shelves and at other time inside bathroom, and later on put blame on others in case they are not able to find it.

A shortcoming is that they get busy in something else when they are sent for an assignment. They return only after completing both the tasks no matter how late it becomes. Their taking more than estimated time becomes a cause of irritation and worry for the person who sent them for a single job. They should consider satisfying the person who sent them by completing the assigned task first.

Procrastination is one more weakness found among the women. Delaying a thing can at times become a cause of harm.

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Blaming a person for a lost thing without having sufficient proof or doing investigation is an added flaw. They make a doubt change into a firm belief without evidence.

A shortcoming is that they would never admit their mistake and try to cover it up.

They like to criticize gifts sent by others. One should however accept a gift readily as the person sending the gift might not be in a position to send something better. They adopt the same attitude toward their husbands, showing disapproval for what the husband brings.

Unnecessary arguments in peforming an act is another habit found among women. A job done after dispute does not remain a cause of satisfaction for others.

They like to cry at the time of arrival and departure. They do it even if they have to shed fake tears in order for others to think that they care about them.

They carelessly leave a sewing needle in their pillow or bed, which can cause injury to anyone sitting on it unknowingly.

They donot protect children properly from the effects of weather, and go looking for amulets and charms when the kids get sick. Proper medication or care is still not considered by them.

164) Spread water left from wudhu (ablution) on a child's face and make dua (supplication)

Sayyidina Abu Musa رضی اللہ عنہ narrates that Prophet صلی اللہ علیہ وسلم made this dua, "O Allah give Abu Amir, who is this small slave of Yours, an elevated rank in Ākhirah above many others."

Sayyidina Hassān Bin Shaddad رضی اللہ عنہ narrates that his mother went to Prophet صلی اللہ علیہ وسلم and asked him to make dua for her son that he becomes a good person. Prophet صلی اللہ علیہ وسلم performed wudhu and spread the water left after making wudhu over the face of Sayyidina Hassān رضی اللہ عنہ and made dua, "O Allah give barakah in this woman's son and make him good and valuable." *(Hayatus Sahabah: vol. 3, pg. 383)*

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165) Marriage is a way of establishing family life

166) Harmony and understanding between spouses makes life peaceful

Marriage is a source of establishing family life. The spouses can make their home a place of happiness if they adopt the habit of forgiveness and avoid having excessive expectations toward each other.

The law of nature is continuously active for survival of humanity. Its basis is on the pure sentiment of love that is always required for a blissful home. Islam considers marriage a sanctity. This religious responsibility creates a complete family, home and society in a proper way.

Life is like a journey and the husband and wife are the two partners having the same route and destination. Having a complete harmony in thoughts and love in hearts can make them go through this journey with comfort and ease. Two souls joining in the holy bond of nikah (marriage) bring the unit of family into existence, which becomes a foundation for a better home and a righteous society. A peaceful marriage life is also a means of creating peace and harmony in the home and society as a whole. Apparently, no woman entering matrimony would like her family life getting disturbed, but at times, the situation is not in accord. Unexpected occurrences bring upheaval in life, which is not appropriate. It is true that a woman has to compromise more than a man for making a beautiful home and society, but the results of her sacrifice bring an honor for her. Following are a few points for women to consider, which if applied bring happiness into marital life:

Welcome your husband with a pleasant smile when he enters home in the evening after a hard day's work. This would make him feel fresh forgetting all his tiredness. Get yourself ready before his arrival by cleaning the house, dressing up neatly and preparing the kids. This would bring agreement in the environment of home.

Thank Allah under all circumstances. Do not deride your

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husband of not making enough earnings, rather support him in such a situation. Economize your expenditure and do not show ingratitude. Prophet صلی اللہ علیہ وسلم once said while addressing women that he had seen women in a considerable number in the Hell fire. When asked for what reason, he صلی اللہ علیہ وسلم said that it was due to their disobedience and ingratitude toward their husbands.

Control your anger as most of the disputes occur due to annoyance. Remain silent when your husband is in fury. After some time when he cools down, make him comprehend your point of view in a polite manner so he can understand it properly. This would keep things in control. The husband would however feel your importance and respect in his heart.

Do not talk about your in-laws in front of your own family members, as this could become a cause of discord between the two families. Give respect to father, mother, sisters and brothers of your husband. Consider them like your own family. Do not take small things to your heart; rather handle the matters tactfully as you used to do in your own home when trying to pacify disputes. Keeping the same attitude when you are with your in-laws, would leave a good impact on your nature and temperament as well.

Do not leave home without permission of your husband. This would result in creating an air of confidence between you two. It is better to keep each other well informed about everything to bring strength and trust in your relationship.

The husbands likewise have to consider a few things as well:

Respect your mother, sister and wife. Donot misbehave with one of them after hearing the perspective of other. Try to keep hold of justice by being careful and getting to the bottom of issue.

Appreciate the services of your wife and give her due praise. Donot pick faults into her rather make her realize any of her mistakes with ease. Remember that love can melt

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anyone's heart.

Acquire sweetness in your accent, which creates love for you in the heart of your wife.

Donot criticize your wife unnecessarily. Donot consider yourself better than her in every respect. Maybe she has more understanding and knowledge of a matter in comparison to you. Share everything with her, as wife is not only your partner in life, but a friend as well. She is your companion in difficulties of life. Appreciate and respect her. Having excessive expectations toward each other never brings satisfaction in life. Caring about a few small issues would result in making your home a blissful and lively place like a heaven.

167) Do not begin a letter with '786'

Always begin your letter with "بسم الله الرحمٰن الرحیم". For brevity, use "باسمہ تعالیٰ". Prophet صلی اللہ علیہ وسلم has said that a job that is not started with *Bismillah* remains incomplete and lacks blessing. Some people write the digits 786 in its place, which is not appropriate as the words taught by Allah have their own sanctity.

Write your address in every letter. Do not leave it on the presumption that you wrote it in your previous correspondence or that the other person knows it. It is not necessary that the addressee has your address saved with him or that he remembers it.

Write your address on the right handside leaving a little margin. Address should always remain prominent in good handwriting. Be careful about the correction of address and spelling.

Do not forget mentioning date below your address or on the left handside.

After writing date, use brief and simple manner of address to express sincerity and closeness. Avoid formal ways of address. Alongwith address or in the next line

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write *salam-e-masnūn* or *Assalamu Alaikum*. Avoid writing any other words of salutation instead of *salam*.

Use words of salutation other than *salam* when writing to a non-Muslim.

After addressing, mention your main purpose of writing letter. After this, try completing your letter with words showing association with the addressee, such as, 'your servant', 'asking for your duas', 'your well-wisher', 'making dua for you', 'seeking pleasure of Allah', etc.

Write your letter in a plain, simple manner and good handwriting so that it is legible and comprehensible and is well regarded by the addressee.

Use clear, easy and modest language in your letter.

Keep the letter brief; however explain your meaning clearly. Avoid expressing yourself using only gestures.

Be careful about the rank and dignity of the addresses throughout your letter.

Start a new paragraph by leaving a small space.

Adopt a serious mode in writing letter and abstain from non-serious things.

Never write a letter when you are in the state of anger. Write it in a soft tone.

Do not write about a secret matter in an ordinary letter.

End each sentence with a fullstop.

Do not read anybody's letter without his permission, as this is a great perfidy. The elderly and guardians however have a responsibility of reading letters of their youngsters in order to guide and advise them properly. Special eye should be kept on the letters of girls.

Keep writing letters for wishing well to your relatives and informing them about yourself.

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Do write letters to someone who is sick, has gone through an accident, or is facing a trouble.

Write a letter to greet someone having a celebration.

Always use blue or black ink for letter writing. Do not write with pencil or red ink.

Deliver anybody's letter promptly to mailbox as per request of someone.

Send a return envelope or stamps to the formal addressees in case you want a reply.

Strike with a light hand in case you want to delete something from the letter.

Do not mention only about things of your interest. Take into consideration the feelings, emotions and interests of your addressee as well. Ask about the wellbeing of relatives and family of the addressee as well as mentioning about your own. Do not place excessive demands or requests in your letter, as it becomes a source of losing respect in the eyes of others. Today the availability and frequent use of mobiles and phones has caused reduction in letter writing. Donot abandon this practice however.

168) Why Majnūn (insane) got his name

Carnal desire in human makes him crazy to an extent of losing senses. A man named Qais existed in Arab. He got involved with a woman named Laila who was dark-complexioned as a night. Qais became crazy in her love. It was the time of caliphate of Sayyidina Hasan رضی اللہ عنہ. He رضی اللہ عنہ and Sayyidina Ameer Muawiyah رضی اللہ عنہ both made an agreement between them, and Sayyidina Hasan رضی اللہ عنہ gave up his caliphate in favor of Sayyidina Ameer Muawiyah رضی اللہ عنہ. It comes in hadith about the two of them: فئتین عظیمتین. The next day, Sayyidina Hasan رضی اللہ عنہ was going somewhere when he came across Qais. After saying salam, he asked Qais if he had made the right decision by turning

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in government to someone more worthy of it. Qais did not say anything. He again asked Qais why he was silent who replied, "The fact is that none seems worthier to me than Laila." Hearing this, Sayyidina Hasan رضی اللہ عنہ said, "انت مجنون" ("You are crazy"). From then onwards he became known as *Majnūn*. He became so familiar by this name that many people donot know his original name today. His father once said to Qais that he had become a source of disgrace for him. He wanted to take him to Baitullah so he could repent before Allah from that association. Qais reached *Maqam-e-Ibahim* with his father. His father then asked him to repeat the words before Allah, "O Allah I ask Your forgiveness and am willing to giveup association with Laila." Qais raised his hands as asked by his father but said instead: .

اِلٰهِیْ تُبْتُ مِنْ كُلِّ الْمَعَاصِیْ
وَ لٰكِنْ حُبَّ لَيْلٰى لَا اَتُوْبُ

"O Allah I repent before You from all my sins but am not ready resign from love of Laila."

A man hearing much about Laila wanted to see how beautiful she was who had won the heart of Majnoon. On seeing her, he found that she was not even as good-looking as an ordinary woman. He at once said, "O woman, I donot find you better-looking than an ordinary woman. What is reason for this involvement of Qais in you?" She replied, "You keep quiet, as you are not Majnoon (insane)!" What she meant was that anyone could find her beautiful if looking from the perspective of Majnoon(insane). This association cannot be termed 'love' but mere craziness.

One day, Majnoon (insane) was sitting somewhere kissing a dog. When asked why he was doing like that, he replied that he was kissing the dog as it had gone into the place of Laila's residence.

169) Six weapons of Shaytān (Satan)

Shaytān (Satan) uses different methods for creating mischief among humans:

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Religious scholars have mentioned that the first attack Shaytān (Satan) makes is in the form of stopping a person from performing worship of Allah. He does this by removing the importance of following Allah's commands. A person thus verbally says that he is ready to perform *salah* (prayer), although in his heart he has no intention of praying.

On the other hand, if a person ignores Shaytān (Satan) and does not stop praying then Shaytān (Satan) uses another tact. He tries to make a person delay an act of virtue as much as he can. Shaytān (Satan) reminds someone who wants to repent that he can repent from the next day. A person who wants to start praying salah is suggested by Shaytān (Satan) to start his prayers from the next day. Remember - Anything delayed, is delayed forever!

A person who wants to do a good deed despite the whispering of Shaytān (Satan), Shaytān (Satan) makes him do the act in a hurry. For example, if a person has to both pray and eat, Shaytān (Satan) inspires him to perform his *salah* (prayer) in a hurry so he can eat peacefully later on. He should instead think about praying salah in peace after finishing eating.

A person, who performs a virtuous act in a hurry, is then submitted to displaying his act of virtue so that he loses the reward for that act. He starts thinking of letting others know about the good deed that he is performing.

In case he does not have self-display, Shaytān (Satan) puts conceit in his heart making him think that he is better than others. For example, he thinks that at least he is praying *salah* (prayer) whereas the other person does not even do that. He thinks that he himself is learned, hafiz, qari, aalim, and has performed so many hajj. This conceit then becomes the cause of his destruction.

Even if he is saved from conceit, Shaytān (Satan) puts a desire for fame in his heart. He would not talk about longing for fame, but in his heart, he will have a wish that people praise him and will feel happy when people admire him. Shaytān destroys good deeds of humans by using these six dexterities.

170) Haste is allowed in five things

When a girl comes of age, then it is advisable to find a match for her as early as possible. She should be married as soon as one gets a good proposal.

If a person is under debt, then he should try to hurry in paying that debt.

When someone dies, he should be buried as early as possible.

It is appropriate to make haste in serving a guest. In the states of central Asia, they place at least a glass of water before the guest, as soon as he arrives. Then they serve him with drinks and eatables. Remember that serving water is also a part of hospitability. Someone placing a glass of water before a guest has in fact been hospitable.

Haste is recommended in repenting from a sin.

171) Prayer for the ability to perform Tahajjud (Supererogatory Prayer)

When the Ummah of Prophet صلی اللہ علیہ وسلم used to cry at night, it had opportunities for laughing during daytime.

Keep a point in mind. If you are tired, overwhelmed by sleep and cannot get up, it usually happens that many times during a night, you wake up from sleep. Even when turning or changing side, one does wake up due to some urge or another. Those who does not have the ability or special favor from Allah for getting up at night for performing Tahajjud, they at the time of disturbing sleep while turning over, should pray to Allah Almighty in that moment for favoring them with the ability to perform Tahajjud. Although this is a small act, it will however open doors of acceptance for you in the Divine Court of Allah Almighty. Our scholars even say to the extent that those women who get up early before Fajr for cleaning their homes or making tea, they also get the benefit of Allah's blessings.

172) A word of respect was once a word of dishonor

Some of the words in Urdu language are such that each letter

of them is very meaningful. For example, there were some English-speaking persons at a place. They used to tease the students of religious institutions. They also called the students of Arabic language *Madaris* (institutes) by different names such as 'rams for sacrifice', etc. Once, the religious students thought of forming a word for the English-speaking persons that included all their qualities. They first said that such people are in fact ignorant (*Jahil*). One of them said such people who are adapted to speaking English are incompetent (*Nala'iq*). Another one said they are big fools (*Ahmaq*); whereas, another person said that such people are unintelligent (*Baywaqūf*). They then formed a word 'JANAB' taking the first alphabet of each of the above words, and started calling each English-speaking person by that name. This word became so famous later on, that nobody knows until now how it came into existence. People now call each other by this name to show respect, and it has become a title of honor. Praise is to Allah that today even those well versed in English are rising high in piety and religiousness.

173) A broken heart invokes the mercy of Allah

An incident comes in the books about a woman who was very pious and chaste. She wanted to have a sight of Prophet صلى الله عليه وسلم in her dream. Although she used to recite Durood a lot, she had not been able to see the Holy Prophet صلى الله عليه وسلم yet. Her husband was a very religious man. One day she asked him to tell her a way for having her wish granted. He said that he would recommend something only with the condition that she would have to do what he prescribe. She agreed. Her husband then told her to dress herself up like a bride. She obeyed by having a bath, wearing bridal clothes and jewellery. When she got all dressed up, her husband went to her brother and complained that in spite of his being an old man, his wife was dressed like a bride. The brother came to his sister and started rebuking her. He told her that dressing up in that manner was not appropriate for her. She was dressed like a girl in her twenties, when she had all grey hair and a bent back. With the reproval of her brother, she

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became dejected and started crying. She went to sleep while still crying. Allah Almighty due to his glory showed His Prophet صلى الله عليه وسلم in her dream the very same night. She was extremely pleased after having the dream. She then asked her husband what his prescription was that he was going to tell her, although she saw the dream without it. He replied that her feeling extremely hurt was the actual prescription. He further added that after analyzing her life, he found that she had piety and all good qualities, and her life was according to the Shariah and Sunnah. However, since her husband was very loving and caring, she never had a broken heart. That was why he thought that her having a broken heart would invoke the mercy of Allah. He as such, asked her to dress up and then got her rebuked by her brother. The insult resulted in breaking her heart and as a result, mercy of Allah Almighty descended sanctioning her wish. *Allahu Akbar.*

174) Selected verses from Urdu

Ayahs of faithfulness are inscribed on the arches of heart
Although everyone sees it, nobody reads it

The smell of a traveler of love does not fade away for centuries
The pathway itself speaks of whom has passed from that way

He is dwelling in my heart by force
By coming to my mind in spite of my trying to forget

The lamps need more blood to stay alive
The darkness is governing the place

You may look continuously for my vices
However, try to see your own weaknesses as well

How will they have fear of storms
When they are growing up among them

175) Only he can shroud me who has not worked for the government of Sayyidina Uthman رضي الله عنه

Sayyidina Abu Dharr al-Ghifari رضي الله عنه was living in a jungle,

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when the time of his death arrived. It was a lonely place. Only during the hajj days, pilgrims from Iraq used to pass from there. He just had a wife and a daughter with him at that time. He was worried as to who was going to wash him, wrap him in shroud, who would pray his Salatul Janazah (Funeral prayer), who would dig a grave for him. His wife asked what they would do. He replied that, "Neither would I tell you a lie, nor was I myself lied to. I was once sitting in a gathering when my Master صلى الله عليه وسلم said, 'There is someone among you who will die alone, will be resurrected alone, and his Salatul Janazah (Funeral prayer) will be prayed by a group of Muslims.' All those present in that gathering have already passed away in cities, only I am left. Now I do not know who would come from nowhere to pray my Janazah (Funeral prayer). Since I have belief in the news given by my Prophet صلى الله عليه وسلم, hence you should not worry about me. Allah will send somebody." This was a sign of his great taqwa and firm belief in Allah and His prophet صلى الله عليه وسلم.

Today if you ask the merchants in a market or a proprietor how to do business according to the commands of Allah, he would have no knowledge of it. He is following the practice of the market, doing himself what others are doing. He is telling lies as others are doing, he is involved in interest-based business as others are.

Sayyidina Abu Dharr al-Ghifari رضی اللہ عنہ waited for two days and nobody came up. The third day, signs of death started appearing. He asked his daughter to prepare some bread for the guests that would come to pray his Janazah that day. He then asked his wife to go sit in the way and wait for someone coming toward them. She did as she was asked to do. Allahu Akbar. A lot of time passed but nobody appeared. Her hope had started turning into disappointment, when she saw a dust storm coming on the road from Iraq. When the screen of dust cleared a bit, she saw twenty camel-riders coming toward her. She stood up and gave a signal them. When they saw a lonely woman calling them, they came toward her. She then told them that a slave of Allah was dying and asked them to pray his Janazah, as they would get reward for

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that. When they asked who the dying man was, she said it was Abu Dharr al-Ghifari رضی اللہ عنہ, a Companion of Prophet صلی اللہ علیہ وسلم of Allah. All of them started crying instantly, saying, "We are ready to sacrifice our parents for Sayyidina Abu Dharr رضی اللہ عنہ." It was Sayyidina Abdullah Ibn Mas'ūd رضی اللہ عنہ and his nineteen companions. How the unseen system of Allah worked. Sayyidina Uthman رضی اللہ عنہ was gone for hajj. As he wanted some advice from Sayyidina Abdullah ibn Mas'ūd رضی اللہ عنہ, he sent him a message to leave immediately and come see him. Even if he was not able to reach there at the time of hajj, he should still come and see Sayyidina Uthman رضی اللہ عنہ urgently. This became the apparent reason, whereas, the underlying reason was the funeral of Abu Dharr al-Ghifari رضی اللہ عنہ, as to who would pray his Janazah (Funeral prayer). All of them were dressed as pilgrims for Umrah. They immediately got down from their camels, and ran towards Abu Dharr al-Ghifari رضی اللہ عنہ. He was lying there with the same confidence that he had before. He said, "Anyone having worked for the government of Uthman رضی اللہ عنہ should not shroud me." All of the nineteen men had worked for the government except one, who came forward and said that he had never worked for the government and that he himself was donning the ihram. Sayyidina Abu Dharr al-Ghifari رضی اللہ عنہ then told him to do the work of his washing, shrouding, and the rest. He then passed away. The men buried him. When they were leaving, Abu Dharr's daughter said to Sayyidina Ibn Masood, "O uncle, the food is ready." He was surprised as to how she knew beforehand about their arrival. She said that her father had mentioned about his guests arriving soon for praying his Janazah, and had ordered her to provide proper care and service for them. She therefore had cooked the food before their arrival. Sayyidina Abdullah Ibn Mas'ūd رضی اللہ عنہ said, "Excellent! Abu Dharr was generous when he was alive, as well as after his death."

Note: This incident of Sayyidina Abu Dharr al-Ghifari رضی اللہ عنہ is present with different wordings in a majority of books of history. *(Reference: Sīratus Sahabah, Asad al-Ghabah, Hayatus Sahabah)*

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176) Manner of selection by a woman

A case was presented before Hajjaj Ibn Yusuf. He ordered death sentence for the three men involved. A woman who was with the men, started pleading for mercy.

Hajjaj told her to select one of them for being left alive, so the other two could be killed. One was her son, the other was husband, and the third was her brother. The woman said that she would be able to find another husband, a son could be born to her again, but she could not get another brother as her parents had already died. She then asked him to let go of her brother and kill the other two.

Hajjaj replied, "I leave all three of them alive due to your excellent manner of selection." *(Islahi Waqiāt: pg. 134)*

177) A tale about two women

A pious saint existed with the name of Hashim رحمة الله عليه. He narrates one incident. Once, while taking a journey he ran into a tent on his way. As he was hungry, he got down, went inside and found a woman sitting there alone. He said to her, "Sister, I am hungry and looking for something to eat." She replied that she was not sitting there to cook for the travelers, and told him to leave." He further says that as he was very tired, he thought of taking some rest before leaving the place. Just then, her husband arrived and asked him who he was. The saint replied that he was a traveler. The husband then asked if he had already eaten, and he replied in negative. When asked about the reason, he said that he did not get any food in spite of asking for it. The husband asked his wife the reason for not giving food to the traveler, and she said that she did not want to lose her money by serving food to strangers. Instead of reproaching her for that, the husband just said, "May Allah show you the right path." Prophet صلى الله عليه وسلم has said that the best among the men is he who treats his wife well. The husband then slaughtered a goat, cooked its meat and served it to the guest. He then apologized for the behaviour of his wife at the time of bidding him farewell.

The saint then arrived at another place after some time, and saw

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a tent over there. He again saw a woman sitting over there and asked her for food. The woman exclaimed that Allah's mercy had arrived in the form of a guest. The same thing used to happen in the past, when the old women in any home would become happy at the sight of a guest and started working themselves in place of the servants. Although there are many facilities available nowadays, nevertheless women today complain about untimely arrival of guests.

The woman then slaughtered a goat, cooked it and placed it before the guest. Her husband then arrived and asked the traveler who he was. He replied that he was a guest. When he asked about where he got the food from, the traveler said that the man's wife had given it to him. He started rebuking his wife about wasting money by serving food to strangers. Seeing this, the saint started laughing. When the man asked why he was laughing, he said that before coming here, he went to another place where he saw just the opposite thing. Hearing this, the man said to him, "Do you know that the woman you saw before is my sister, and my wife is the sister of the man you saw over there." One pair of brother and sister was stingy, whereas the other pair was generous. *(Islahi Waqiāt: pg. 135)*

178) A woman sacrificed her youth and husband for Islam

Farukh رحمة الله عليه was among the Tabi'in. His wife was pregnant when he wanted to go in the path of Allah. She asked what would happen to her, as she was pregnant. He replied, "I leave you and your pregnancy to Allah." Giving her thirty thousand Dirhams, he left in the path of Allah. Many seasons passed and he did not show up, until a period of thirty years elapsed. His wife spent her youth alone. One day, after thirty years, an old man entered the streets of Madinah. He was in a shabby condition, riding a horse. He wondered if anyone would still recognize him in that place, as he did know the whereabouts of his wife. Involved in deep thoughts, he reached the door of a house and recognized it as his own. As he got inside, his son woke up hearing different sounds of horse, and weapons. The son saw an old man standing under the moonlight. Not

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recognizing his father, the son got hold of him and shook him violently. He then reproached him for entering somebody else's home without permission. The old man thought that he had entered the wrong house, and apologized. The son however wanted to take him to the judge by force. During the struggle, his mother woke up. When she saw Farukh رحمة الله عليه, she immediately recognized him from a distance, and called her son from there. She then told him that the man was his father, who she had been waiting for so many years, until her youth passed and she entered the old age. Rabi'ã رحمة الله عليه, who was the son, started crying and apologizing. They kept on talking until late in the night. When the father woke up at the Fajr time, he asked about his son and his wife said that Rabi'a رحمة الله عليه used to leave home for the mosque before adhãn. As the father reached the mosque, he found that the salah was over. So he prayed alone and went outside to recite salam and dur'ud at the Raudah of Prophet صلى الله عليه وسلم. Looking back after sometime, he found a crowd gathered in the mosque. He saw a young man who was giving lecture about hadith, but could not recognize him from a distance. He started listening to the lecture by sitting at the back of the crowd. When it was over, he asked a man who the man giving the lecture was. The man told him that the young man was Rabi'ã, son of a man named Farukh, who went into the path of Allah and never came back. Rabi'ã رحمة الله عليه later became known as the teacher of Imam Malik رحمة الله عليه, Sufyan Suri رحمة الله عليه, Imam Abu Hanifa رحمة الله عليه, etc. Islam has traveled through such difficulties.

179) Selected verses

Although we are small grains of sand
We are being used in the construction of universe.

The reason I want to live is
To see the land of Madinah again

Disappearance of stars, tears of dew, extinguishing of lamp
Thousands of steps are required before the appearance of dawn

It is not strange if Allah's mercy covers my sins

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The reason I defaulted was that I knew about His grants

His separating from us changed the season
A single person left the whole city desolated

I hereby thank those who put me in the grave
The rest of the journey I have to cover alone

The way a lamp has to spend the whole night
We have spent our whole life in this manner

The sun has set, and evening has come
A traveler has finished his journey

The author of these lines likes the following verse very much:

I will be proud of my destiny until the Judgment Day
If I get a place to reside in al-Baqī (cemetery) forever

180) Almighty Allah Himself will pay the debt of his slave

Prophet صلى الله عليه وسلم has said, "Allah Amighty will call a debtor on the Judgment Day and ask him why he took loan and wasted the money, thus destroying rights of the lender. The man will reply that he did not waste money, but lost it in some accident. Allah Almighty will say that 'My slave is speaking the truth and I will pay his loan back.' Allah Almighty will then order something to be placed in the scale of his good deeds, which will make it heavier than the scalepan of his vices. Allah Almighty will then enter him into Jannah by his mercy." *(Musnad Ahmad, TafseerIbn Kathir: vol. 2, pg. 372)*

181) A day of joy became a day of grief

Yazeed Bin Malik was an Umawi caliph who was throned after Umar Bin Abdul Aziz رحمة الله عليه. One day he said, "Who says that rulers are deprived of happiness? I will spend the whole day today in seeking pleasure and I will see who will stop me from this." When told about the revolt going on in the state and other existing problems, he said he did not want to hear about any problem or any bad news on that particular day. He then called his beautiful slave-girl Hubabah, whom

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he loved more than his wives. He entered the palace alongwith her, and asked for fruits, other eatables and drinks to be served. Ameerul Mu'mineen wanted to spend the whole day in enjoyment. He started playing with Hubabah who was sitting on his lap. He was feeding her grapes with his own hands. As he put a grape in her mouth, she laughed and the piece of grape got inside her windpipe blocking it completely. She died instantly. The day that he wanted to spend in enjoyment became the worst day of his life. He became crazy under the shock of her death and did not allow her burial for three consecutive days. As her body started giving stench, the elites in Banu Umayyah got her buried by force. Caliph Yazeed died in a couple of weeks. *(Hayatul Haywān)*

182) An important fact

The ruler of a state is like a river, whereas the people are like small streams coming out of it. If the water in the river is sweet, the streams will also bear sweet water. In case the river bears bitter tasting water, the same water will flow inside streams.

183) Allah gave guidance to a dancer

Sayyid Ahmad Shaheed رحمة الله عليه did Jihad against the Sikhs. There was a dancer well known in Delhi by the name of Moti in that time. Shah Ismail Shaheed رحمة الله عليه went outside after praying Isha, reached the residence of Moti and knocked at her door. When he was offered charity, he said that, "A beggar first begs and then receives charity. I want to beg before you first." When everyone at the residence gathered over there in front of him, he started reciting following Ayahs from Quran:

وَٱلتِّينِ وَٱلزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا ٱلْبَلَدِ
ٱلْأَمِينِ ﴿٣﴾ لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾
ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ﴿٥﴾

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> I swear by the Fig and the Olive, and by Tūr, the mount of Sinai, and by this peaceful city, We have created man in the best composition, then We turned him into the lowest of the low. *(At-Tin: Ayahs 1-5)*

When he was explaining the meaning of "the best" and "the lowest of the low", tears started flowing from the eyes of Moti. Allah Almighty made those tears wash all sins of her previous life. She repented immediately and said that she wanted to go with him. She was married to a man and then started grinding wheat for the holy warriors (Mujahidīn) and died in their service. It was Allah who made her quit a life of sin. Moreover, it was the sweetness of Quran, which affected her heart. Only if we know how sweet the verses of Quran are.

اللهنور السمٰوٰت والارض

Allah is the nūr (light) of the whole universe.

By Allah, Allah says that whoever keeps his eyes from seeing the haram, Allah shows him His light in every nook and corner. Whoever keeps his ears from hearing haram things, Allah makes him hear His praise. Every single grain in the universe is praising Allah. We should have firm faith that everything is in the hands of Allah. Allah wants us to do our business according to His commands, and guarantees us profit in that trade. Nothing has any value of its own. Everything that exists is by the will of Allah. *(Islahi Waqiaat: pg. 526)*

Alhamdulillah, this book 'Bikhray Moti' (Volume 5) came to completion in Haram, Makkah Mukarramah, during the night at 12:45 am. May Allah accept it with His grace and favor?

Tuesday, Dated: June 20, 2006,
Corresponding to 23 Jamadi-ul-Awwal, 1427 Hijri

★★★..........................★★★

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Apart from a Muslim's responsibility to himself and his family, Islam imposes on him a responsibility to society. It is his duty to enjoin the reputable, or righteousness, and to forbid the disreputable or what is wicked. The Prophet ﷺ said that if this duty is not discharged then Allah will send punishment to all the people. He also said that when sin is commited on the land and he who sees it disapproves of it then it is as though he was not there. He also said, "If people see wrong being done and do not change it then Allah will punish them too with the wrong-doers." This book is the English translation of *Bikhray Moti* by Mawlana Muhammad Yunus Palanpuri . As its title indicates, it is a collection of brief ahadith and beneficial topics. They are borrowed from the Mawlana's personal note book in which he jotted down for his own memory any interesting useful topic that he came across. Since this is not a planned writing, no regular order or sequence is found or claimed.

We do hope readers will enjoy reading this book and we pray that it be beneficial to them. May Allah let the lives of our respected elders be great guides.

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